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IMPROVEMENT ERA.

Chas Augerbauer

Organ of Young Men's Mutual Improvement Associations.

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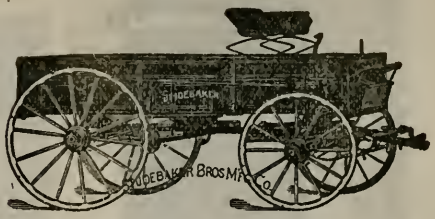

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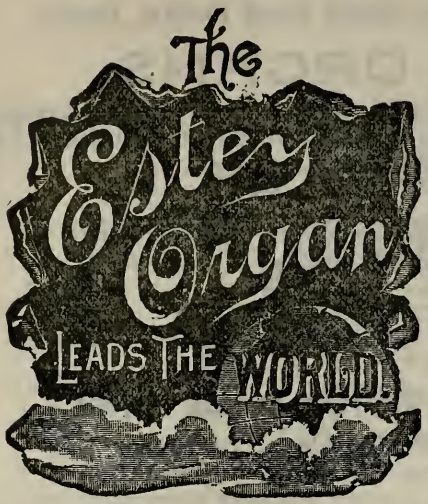

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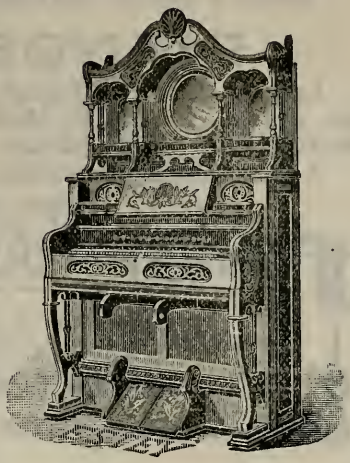

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VOL. III. JANUARY, 1900. No. 3.

EXPERIENCES IN THE LIFE OF PRESIDENT WILFORD WOODRUFF.

BY ABRAHAM O. WOODRUFF, OF THE QUORUM OF TWELVE APOSTLES.

FIRST YEAR OF MISSIONARY LABOR—GUIDED BY A LIGHT FROM HEAVEN—SYSTEM OF SUMMARIZING THE YEAR'S WORK.

[The first of a number of short sketches from the busy and crowded life of President Wilford Woodruff, promised in the prospectus for Vol. III, is here presented, to be followed by others which have been selected and compiled from his journals, by his son, Apostle A. O. Woodruff, especially for the ERA.—*Editors.*]

President Wilford Woodruff kept a faithful journal from his boyhood until the last day of his life. In presenting to the readers of the ERA this, the first article on this subject, I have chosen his record for the year 1835, his first year in the missionary field.

My reason for doing so is that the record for this year is indicative of the life which followed, an evidence that the character of Wilford Woodruff was of an unchangeable nature, and that his love for God and his fellow-men, and his faith in the Gospel of Jesus Christ did not fluctuate.

The first page in this day book reads as follows:

"Home of Brother Wright, Seven miles east of Liberty, Clay Co., Mo., Jan. 13, 1835.

"This is the first mission, or the commencement of my travels to preach the Gospel of Jesus Christ, on the 13th day of Jan., 1835. I commenced traveling in company with Harry Brown as my partner. We now intend, if the Lord will, to visit the Southern States. May God grant us wisdom and make us meet for our master's use and assist us to rightly divine the word of truth and render to every man his portion in due season, that our garments may be clean of the blood of this generation."

During this year my father met for the first time the late President Abram O. Smoot, my grandfather Smith, and many other men who became noted for their usefulness and love of the Gospel. Among the many interesting incidents of this year, the following is recorded under date of Sunday, Nov. 15:

"Preached at Brother Clapp's on the attributes of God, and baptized five persons, then mounted our horses and rode to Clark's River. I was in company with Brother Seth Utley and four other brethren and two sisters. We rode to the creek but could not cross without swimming our horses, and a heavy rain had fallen the night and day before. Night was overtaking us and as it was dangerous for the sisters to attempt swimming their horses, we tried to head the creeks sufficiently to ford them. In the attempt, both the darkness and a heavy storm of wind and rain overtook us, and we lost our way. We had neither fire, light nor road, but were sitting astride our horses in rain and wind, creek, mud, water and tree tops. The sisters had more the appearance of fishermen than travelers. I thought of Paul's perils by water. But the Lord doth not forsake his Saints even in their severest troubles; for while we were in the woods, groping as the blind for the wall, suffering under the blast of wind and rain, suddenly a light shone

round about us without either sun, moon or stars, so that we were able to reach a house where we received directions and procured some torches to serve us as lights. We went on our way rejoicing although the rain and wind beat upon us and the darkness returned. We reached Mr. Henry Thomas' house at about 9 o'clock at night, without much harm, after being five hours in the storm, riding, as was judged, twenty miles, and fording creeks and branches twenty or more times without murmuring, either male or female, and felt to thank God for our preservation."

Perhaps it would be of interest, especially to our missionaries, to present herewith a synopsis of my father's labors for 1835. He himself prepared it at the close of the year and from it we may compare the system of preaching the Gospel without purse and scrip in that day, with the system frequently adopted in later years:

"On the night of the last day of December and of the year of our Lord, 1835, I perused my journal and found it to contain the following account of my travels and proceedings in the year 1835, commencing the 13th of January, 1835, making one year, twelve days excepted.

"Traveled three thousand two hundred and forty-eight miles, divided in the following manner: from 13th of January to the 28th of June, traveled one thousand eight hundred and four miles while holding the office of a priest; two hundred and twelve miles in Missouri with Elder H. Brown; six hundred and fifty-six miles in the Arkansas Territory; six hundred and eight with Elder Brown and forty-eight alone; nine hundred and forty in Tennessee; seven hundred and sixty with Elder Warren Parish and one hundred and eighty alone.

"Traveled from the 28th of June to the 31st of December, after holding the office of an elder, in the states of Kentucky and Tennessee, principally alone, one thousand four hundred and forty miles.

"I held one hundred and seventy meetings, divided in the following manner: while a priest, ten with Elder Brown, fifty-six with Elder Parish, and fourteen alone. One hundred while holding the office of an elder, principally alone.

"I baptized forty-three, eight while a priest and thirty-five

while an elder; three were Campbellite priests; was an assistant to Elder Brown while baptizing two in Arkansas; also assisted Elder Parish while baptizing eighteen persons in Tennessee and Kentucky.

"I procured twenty-four subscribers for the *Messenger and Advocate* and two subscribers for the *Star*.

"I procured seventy-three signers to the petition to the Governor of Missouri for redress of wrongs done The Church by the Jackson County mob, ten in Missouri, fifty-six in Arkansas and seven in Tennessee, while a priest.

"I wrote eighteen letters, eight while a priest, ten while an elder, and received ten.

"I ordained two teachers and one deacon.

"I expelled seven members from The Church, but not while hope remained.

"Held three debates.

"Three companies in the form of mobs gathered together against me; at one time the company consisted of about five hundred men, led by a Baptist priest.

"The before mentioned is the account of my proceedings of the year 1835, which had born its report to heaven of me and all other men, and could it not have borne more welcome news? Ah, it cannot be recalled. The sable shades of night have already spoken the departure of 1835, and the queen of the night is issuing forth in her brilliant light to welcome the dawn of 1836. O God, enable my heart and hands to be clean for a year to come."

SPIRITUAL SIDE OF BURNS.

BY C. W. NIBLEY.

Why is the poet, Robert Burns, so universally honored? Here is a man dead more than a hundred years, and yet on each recurring 25th of January, throughout the English-speaking world, there are gathered together men and women who celebrate the day of his birth and who delight to do him honor. Surely he must be a remarkable man who has so long kept love in the hearts of the children of men. There is a secret here, if we might only find it. So many phases of his life, too, against him—his dissipation, his wrong associations! He is not loved and honored for these failings, but in spite of them. At this point of the world's history, the object all the world seems most to honor is wealth. The man who is the possessor of many dollars—and we do not much care how he got the dollars—is the man to whom the world now takes off its hat. I suppose in Burns' time, too, there was a similar feeling.

The richest man in Edinburgh—how much above Burns was he? Doubtless he could scarcely afford to notice Burns. And yet now we ask, who was the richest man in Edinburgh? Who among the wealthy, was the wealthiest? Alas! we do not know; they are all long ago decently forgotten, as they should be. The temporal is ever the thing that perishes; it is the spiritual only that giveth life and lives. Even in the great field of politics, we can not remember who was Premier in Burns' time; or whether it was "Willie Pitt or Charley Fox," or both.

Burns had a deep spiritual nature, and it is to that more than to all else to which I attribute the lasting quality of his work. He was not a mocker and scoffer, as he is often thought to have been,

but he had no patience with the cant and hypocrisy of his day. Neither could he accept the narrow creeds of the churches. Especially hateful to him was that Calvanistic idea of predestination which destroyed the free agency of man. Hear how he satirized that doctrine in *Holy Willie's Prayer:*

O Thou, wha in the heavens dost dwell,
Wha, as it pleases best thysel',
Sends ane to heaven, and ten to hell,
A' for thy glory,
And no for ony gude or ill
They've done afore thee'.

On the other hand, we have in his *Cotter's Saturday Night* such a portrayal of the true spirit of religion as has been seldom given to this world. After he had written his *Holy Willie's Prayer* he was persecuted by the local clergy, some of whom Burns considered were themselves guilty of evil. He justifies his course in a letter to a friend, in these lines:

I own 'twas rash, an' rather hardy,
That I, a simple, kintra bardie,
Should meddle wi' a pack sae sturdy,
Wha, if they ken me,
Can easy, wi' a single wordie,
Lowse h-ll upon me.

But I gae mad at their grimaces,
Their sighan, cantan, grace-prood faces,
Their three mile prayers, an' hauf-mile graces,
Their raxan conscience,
Whase greed, revenge, an' pride disgraces
Waur nor their nonsense.

But lest he should be considered as ridiculing religion itself, he adds these lines which show forth the true spirit of the man:

All hail, Religion! maid divine!
Pardon a muse sae mean as mine,
Who in her rough imperfect line
Thus daurs to name thee;
To stigmatize false friends of thine
Can ne'er defame thee.

Then we have such glimpses of love, tenderness, pathos, pity for the little hopping bird, when the cold winter storm is raging:

Ilk happing bird, wee, helpless thing,
That, in the merry months o' spring,
Delighted me to hear thee sing,
What comes o' thee?
Whare wilt thou cow'r thy chittering wing,
An' close thy e'e?

The spirit of forgiveness, too, is not wanting; listen to this:

Then gently scan your brother man,
Still gentler sister woman:
Tho' they may gang a kennin wrang,
To step aside is human:
One point must still be greatly dark,
The moving *why* they do it:
And just as lamely can ye mark,
How far perhaps they rue it.

Who made the heart, 'tis *He* alone
Decidedly can try us;
He knows each chord—its various tone,
Each spring, its various bias:
Then at the balance let's be mute,
We never can adjust it;
What's *done* we partly may compute,
But know not what's *resisted.*

Burns has an eye to see through all sham and show. In an age when the nobility of Scotland were all but worshiped by the poorer classes, Burns refuses such homage unless the titled one is worthy thereof:

Ye see yon Birkie ca'd a lord
Wha struts and stares and 'a that,
Tho' thousands worship at his word
He's but a coof for a' that.

I am told that in one of the text-books on moral philosophy, in use in the public schools of some of the states, the following

lines of our poet on "moral duty" are printed in one of the lessons:

The great *Creator* to revere,
Must sure become the *creature*,
But still the preaching cant forbear,
And ev'n the rigid feature:
Yet ne'er with wits profane to range,
Be complaisance extended;
An Atheist's laugh's a poor exchange
For Deity offended!

When ranting round in pleasure's ring,
Religion may be blinded;
Or if she gie a *random sting*,
It may be little minded;
But when on life we're tempest-driv'n,
A conscience but a canker—
A correspondence fixed wi' Heav'n,
Is sure a noble *anchor*!

In the inequalities of Fortune's favors, his great, just soul, with true spiritual insight, gives forth its lamentation in this wise:

See yonder poor, o'erlabor'd wight,
So abject, mean, and vile,
Who begs a brother of the earth
To give him leave to toil;
And see his lordly *fellow-worm*
The poor petition spurn,
Unmindful, tho' a weeping wife
And helpless offspring mourn.

My comments must be exceedingly brief, to bring out in one short article so many selections to show that it is because of their deep spiritual nature that his verses are so loved and his name so honored.

The Scriptures prophesy of a time when the enmity that exists between man and beast shall be taken away—when peace shall reign, and the Spirit of God shall be in every heart. Even the beasts shall not harm nor destroy. The lion and the lamb shall lie down together.

This beautiful spiritual thought occurs to Burns as his plough-

share turns up the nest of the little field-mouse, and when the mouse, panic-stricken, runs in terror away. To man was given dominion, it is true, but why this abuse of power?

Listen to these lines on that subject:

I'm truly sorry man's dominion
Has broken Nature's social union,
An' justifies that ill opinion,
Which makes thee startle
At me, thy poor earth-born companion,
An' *fellow-mortal*!

Again, what better or truer gospel could be preached than this:

To make a happy fire-side clime
To weans and wife,
That's the true pathos and sublime
Of human life.

Thoughts of what we understand to be the united order, or brotherhood of man, occur to him, too, as witness the following:

Lord help me thro' this warld o' care!
I'm weary sick o't late and air!
Not but I hae a richer share
Than mony ithers;
But why should ae man better fare,
And a' men brithers?

Why indeed should one man fare so much better than another, if all are equally good, willing and obedient unto the extent of the ability that God has endowed us with? And yet he cannot be made to believe that such unjust conditions will always continue. Nay, on the contrary, he knows they cannot last forever, and with true poetic insight, almost with the voice of a prophet and seer, he breaks forth into prophetic song:

Then let us pray, that come it may,
For come it will for 'a that,
* * * * *
When man to man the world o'er,
Shall brothers be and a' that.

Surely the millennium were here, if man to man the world over would brothers be, and all which that implies.

This, then, can be accepted as certain, that any book will last in proportion to its true spiritual worth. Byron rhymes most beatifully—is a cultured poet, but how many read Byron now? Alas! he is of the earth earthy, too much of the world, the flesh and the devil. There is nothing or next to nothing, of the spiritual in Byron.

Carlyle's *Sartor Resartus* and his *Oliver Cromwell* will be read with great and increasing interest for many years yet, but his *Frederick the Great*, although its author bestowed great pains upon it, will sooner lose its interest. The reason is that Cromwell fought for his Puritan religion, and *Sartor* is full of beautiful spiritual thought, while *Frederick* fought for dominion and glory.

Notwithstanding the spiritual side of Burns, we must however sorrowfully confess that he made of life a failure.

The chief reason therefor is not hard to find. His aim, his purpose in life, was not single. It is written, "no man can serve God and mammon." Burns unfortunately vacillated in his course. He knew his duty but could not resist temptation.

The wedge, if it has one edge, will split the log, if you keep hammering. But if it is turned part one way and part the other, you may hammer it to little purpose except to batter and destroy it. "If thine eye be single, thy whole body will be filled with light."

Burns failed as many of us may fail, in trying to serve two masters. It can never successfully be done.

But for the beautiful songs he gave us, for his fund of mirth and humor, and, above all, for the spiritual truths that he taught us, we will revere his memory, and for many ages yet to come, there will be celebrations of his birthday when many other more blameless poets are decently forgotten.

ACTS OF SPECIAL PROVIDENCE IN MISSIONARY EXPERIENCE.

CHILDREN RESTORED TO HEALTH.

BY GEO. H. ISLAUB, AUSTRALIAN MISSIONARY.

We have had a remarkable evidence of God's power being manifested through his authorized servants in this dispensation. It is not the first by any means, since I have been on my mission, but this particular case has its peculiar features, so I will relate it.

There is a family here in Brisbane, Australia, by the name of Lind. They joined The Church some three or four years ago, but for the past two years they have not associated with the Saints, in fact the husband had requested that his name be taken from the books. The matter was brought to my attention, and I concluded to take up a labor with them, so I called on them one day. Brother Lind, (I will call him brother), was out, and his wife received me very coldly. I visited with her for sometime, and after some persuasion secured her consent to call on them some evening when he was at home. I did so, and had a long night with them, leaving somewhat encouraged. During our conversation Brother Lind boasted that since he had left the Church, he had prospered more than when he was in full fellowship with the Saints. I warned him against boasting, saying that God had his own way of humiliating his children.

A few days after this, his second youngest son took suddenly

ill. The doctor was called in, and did all he could for the child, but finally informed the parents that he could not hold out any hope for its recovery. The night previous, the mother dreamed she had sent for the elders, and, as a result, the child improved. The following morning, the child feebly asked for "Brother Islaub to come." Nothing had been said to him of the elders, and he had only seen me on two occasions. The dream and the child's request impressed the mother, and about noon she sent for me to come over. My companion and myself immediately answered the call. It was about one mile from our quarters. Upon our arrival we found a very sick child. The mother, almost overcome with grief, requested us to administer unto him provided we thought it would avail anything. I asked her if she had faith; she said she had. Then I told her that if she had faith that through the administrations of the elders he would be healed, it would be so. We officiated in the sacred ordinance, and three days following the child was up and dressed.

Then followed the sickness of the youngest son. He too was suddenly taken ill. He had not been blessed and named, so we delayed until the following day that the consent of the father might be obtained in having him blessed by the elders. We called the following day and performed this ordinance, and also administered to him. The next day we also called and found that the child had become much worse. For some reason, we were not asked to administer to it on this occasion, though we remained two hours, and even suggested that the ordinance be performed, for we felt the influence of evil prevailing around the child. However, we departed feeling that the mother had soon forgotten the testimony of God's power in the restoration of her other son.

Next day, about noon, we were summoned to the house with the request to hasten. Upon arrival we found the child in the throes of death. The doctor had been there, and had told the mother he had no hopes for his recovery. The poor mother was distracted, and well she might be, for death had surely laid his cruel hand upon her child. I became filled with an influence that I could not resist, and said: "I will not give up that child." I told the mother to take the child in her arms, to summon all the courage and faith she could, and, if it was God's will, the child would

be restored. We proceeded to attend to the ordinance of administration. My companion applied the oil, but could hardly speak the words necessary in doing so. I was mouth in the administration. We had no more than placed our hands on the head of the child, and I had pronounced the words, "in the name of Jesus Christ and by authority of the Holy Priesthood, we command the power of death that is upon this child to be stayed," than I felt that I had been seized by an evil power. Great beads of perspiration stood out all over me, and I felt as though I would be overpowered. With a tremendous effort I resisted it, keeping my hands on the child's head and pronouncing the rebuke, and sealing God's blessings upon the almost lifeless child. I then staggered to a chair and called for a drink of water; after which, I went out into the air and soon revived, though all that day and night I felt tired and languid as a result of an experience I shall never forget. The experience of my companion was almost identical.

That night the parents sent word that the child was doing nicely, and that it was in sweet sleep, so we did not call on them till the following day. When we called the next day, we found the child with a pleasant smile to greet us. The cold death-look had left its face, and was replaced by the pink tint of health. The parents were very profuse in their thanks and praise to the elders for the restoration of their children. We reminded them that to God should be given all the glory, that they must give him thanks and praise as we were only humble instruments in his hands, and, as we gave him praise, so must they give him the honor. I am in hopes that this evidence of God's power being in the Church will awaken an interest in these people, and I have no doubt that it will.

These are the sweet periods of a missionary's life; to partake of the sweetness of the Divine Spirit, is worth more than the riches of worlds to a humble elder. Of course, during my experience in the Church I have seen many very remarkable demonstrations of God's power, and this experience is only an additional testimony that the gifts of the Spirit are in the Church; but it is pleasing to learn that our lives are so far approved of our Divine Parent, that he manifests himself through his servants.

I desire that this experience shall impress itself upon my children, that they may grow in that faith for which their father gave

up father, mother, brothers and sisters to embrace, and again left wife and children and the comforts and pleasures of a happy home to carry to a world fettered with the bonds of sin and wallowing in the mire of superstition and unbelief.

HIS INSPIRATION.

A writer in *Success*, who visited Sir Thomas Lipton on the *Erin*, gives the following on the early struggles of the baronet, when he did not own a floating palace or a cup challenger:

"I remember, as if it were yesterday," said Sir Thomas, "how utterly hopeless my financial condition seemed to be when I was a boy of fifteen in New York. I had run away from home to see the world. My experiences were anything but pleasant, without work as I was, a stranger in a great city. I got used to living on a few cents a day, but when it came to such a pinch that I couldn't buy a five-cent stamp to carry a letter to the old folks in Glasgow, I very nearly gave up. I really think that decided me to go back. It accentuated my homesickness. I thought of the prodigal son. I borrowed five cents for that letter, and resolved to get back as soon as a chance offered. I can tell you I was glad when I once more set foot on the other side. I had refrained from telling my people how hard up I had been. This was largely a matter of pride with me, but another consideration was their feelings. I would do anything rather than distress them. So I stepped up, on my arrival, as jauntily as you ever saw a lad, and when a proposition was made to me by my father, soon after my home-coming, to set me up in a small grocery, I jumped at the chance."

"Was that the beginning of your fortune?"

"Yes. I made money from the start. I put in practice what I had seen abroad—such as displaying goods attractively in windows, keeping the place as neat as a pin, and waiting personally on my customers. Every dollar that I earned I saved—not that I really loved money myself. That was not my inspiration,—it was my father and mother."

RELIGION ON SAMOA.

BY W. O. LEE, SAMOAN MISSIONARY.

So far as outward appearances are concerned, the Samoans are a very devout and a strictly religious people. One cannot help realizing this on first acquaintance with them because of their familiarity with the scriptures, and their greeting to strangers, which is always mingled with thanks to the Lord for the preservation of their own and their visitor's lives. Every night, as darkness comes, each house in the village is lighted by a lamp, or a fire made with cocoanut shells, and the family devotional exercises begin, sometimes by reading an extract from the Bible, and always by singing a hymn followed by prayer. We believe that the London Missionary Society are entitled to the credit of introducing this pleasing custom which we found universal among the natives. There is but one objectionable feature in connection with it, and that is the publicity of each family's devotion, on account of the houses being open all around. Where so close together, the praying in one house is marred by the singing in the next. However, the Samoans have become so accustomed to this confusion that it does not seem to affect them. In fact, like most colored races, they dearly love this outward show of what may, or may not, be an inward grace.

One of the most remarkable things to a foreigner who has been taught to look upon the natives as ignorant, and classed with the heathens, is their perfect familiarity with the contents of the Bible. Most of the present generation learned their A B C's, or as the Samoans would say *ole a ma le e ma le i*, out of that good book. It was also their first, second, third and fourth reader, and, therefore, no wonder they are so familiar with the letter, if not the spirit, of the scriptures.

The rapidity with which the natives can turn to any chapter, or verse, of any book in the Bible, is a surprise to all strangers not familiar with the custom among the Protestant Sunday schools, of devoting a portion of the exercises of each week to seeing which member of the higher class can turn quickest to any chapter and verse given out by the teacher. We doubt if another people can be found who are more careful than the native Samoans in observing the Sabbath day as a day of peace, and rest from temporal labors, and a day given up to the worship of God. It is true that they have not all come to a unity of the faith in Christ, but, in all our travels among them, we found but one skeptic, as an exception to the rule of general belief in the Bible, and the worship of God according to the rules and regulations of the three distinct bodies of religious worshipers known as the Protestants, the Catholics and the Latter-day Saints.

THE PROTESTANT CHURCHES.

The Protestants were the first to commence proselyting on Samoa. About the year 1830 or 1833, native missionaries from Tahiti came to Samoa representing the London Missionary Society, and ever since they have been nicknamed the "Tahitian" Church, and among the natives are so called to this day. These, with a few Wesleyans from Tonga, comprise the Protestant churches. There seems to be an understanding between these two sects to the effect that the former shall enjoy all the privileges on Samoa, while the latter is allowed the same on Tonga, for purely economic reasons.

The London Missionary Society, through its missionaries during the last seventy years, has succeeded in reducing the native dialect into a written language. They have translated and printed what is generally considered a very good translation of the Bible, together with a treatise thereon, not so good, and quite a number of works on educational subjects.

The Tahites, or Protestants, are by far more numerous than all other sects on the islands at the present time, and they have what is probably one of their strongest organizations on Samoa. In almost every village there is a native Protestant teacher who is at once the spiritual teacher and the day school teacher of the village. Boys that are apt to learn are adopted by him, and

receive special care and training, and if they still continue bright and quick in their studies, at sixteen years of age, they are sent to Molua, the Protestant training school for native missionaries on Upolu. Here they take a four years' course in theology, and the common branches of education, under white teachers, and at the expiration of that time, are considered ready to fill any vacancy as village pastors, or as missionaries to any other group of islands. In this way the Protestants get the cream of the brainy ones for their work, and the schooling makes them more intelligent than their fellows. There is also the respect shown the religious office, and a small salary attached that make it a very desirable position for the ordinary native. It is understood that in time of war these village pastors are free from military duty, and the natives have been taught to give a tithe of their food to the village teacher, and to those dependent upon him, so that, to a great extent, he is also free from the manual labor necessary to gain a livelihood. The Protestant work is looked after by some eight or ten missionaries who are salaried, and well taken care of, by the London Missionary Society, and they live in ease, dress well, and are accompanied by servants wherever they go.

THE CATHOLIC CHURCH.

Next to the Protestants, numerically, are the Catholics, represented by the Jesuit fathers from France. The very appearance of these men with their black beards, black gowns, and care-worn faces on which there is no trace of a smile, repels one from their presence. They commenced their work some years after the country had become Protestant. It is said that their entrance into the religious life of the natives was opposed most vigorously by the dominant church, which opposition has continued ever since. This feeling of enmity between Protestant and Catholic, has had much to do with the recent internecine wars on the islands over the kingship question, (Malieatoa being a protestant, and Mataafa a Catholic,) since each sect was fearful of its rights, privileges, and property if the other should have a representative on the throne.

The Catholics have a number of fine concrete churches, which, with their stained glass windows and interior decorations, far sur-

pass any others on the islands. On account of the natives being fond of bright colors, pomp, show and ceremony, we often wondered why it was that the Catholics did not make greater headway and more converts. Hovever, as is usual with this sect, their converts are converted in very deed to Catholicism, and they pride themselves very much upon the fact that there are many more Catholics than members of any other Christian sect on the earth at the present time. To the native mind, that is one great proof of truth and right, and they take great pleasure in asking one the question, for personal gratification: "Which sect has the greatest number?"

While the Catholics are more exclusive than the Protestants, yet we have often been most hospitably treated by them, and we have many converts who were previously members of the Catholic church.

THE LATTER-DAY SAINTS.—THEIR HISTORY IN SAMOA.

Last, but not least, except in numbers, among the religious bodies on the islands, are the Latter-day Saints. There is quite a romance attached to the begining of our work on the islands; briefly it is as follows:

In the year 1857, when Johnston's army came to Utah, the Elders on missions in foreign lands were called home. We believe this request was generally obeyed, but there was one Elder, Walter Gibson by name, on the Sandwich Islands who chose to ignore the request of President Young, in this matter, remaining on the islands. Seemingly he took it for granted, as did many of the enemies of the Saints, that their extermination was sure. On the islands and among the natives, this ambitious schemer saw opportunities for wealth, fame and personal aggrandizement enough to satisfy the most ambitious of men. He succeeded to a most remarkable extent. He became very wealthy and rose in political power until he became the king's prime minister. It seemed, for a long time, as though the Lord had forgotten this man who had thus usurped the authority of the prophet of God in establishing on Hawaii a church of his own after the pattern of The Church, except that he sold the offices of the Priesthood at varying prices ac-

cording to the importance of the office. Then he robbed the over-confident native Saints by inducing them to buy an island, as a gathering place, which was deeded to himself, thus furnishing him with the necessary wealth and prestige to begin his political career.

Some day when the history of Walter Gibson shall be written, it will furnish another most forcible proof of the folly in any man deserting the work of the Lord for the things of this world, and vainly imagining within his heart that he can make a counterfeit of the genuine church. He was cast out of The Church, and, in the end, was banished by his political opponents from the islands, and died an exile from what had almost been his own kingdom, in the streets and gutters of San Francisco, without home, without friends, and almost forgotten.

During this man's power he sent two native elders, Kimo Belio, and S. Manoa, to open a mission on the Samoan Islands. While these native elders were not properly sent by this usurper, yet they had previously been ordained to the priesthood, and labored with zeal and considerable success. The last mentioned, however, transgressed, leaving the former to prosecute the work alone. Much credit and honor is due to Elder Kimo Belio, for the good work he did on Samoa. Unaided and alone, after his companion sinned, he succeeded in establishing a strong branch of The Church on the island of Tutuila. Had he lived to continue his labors, who can tell what we would have found when we went there twenty-five years later to assist in reopening the mission, in the place of the scattered sheep, who, for the greater part, had wandered back into their former folds! But Lamafa, Ifopo, and many others, together with the long since repentant Manoa, held themselves aloof from all other sects, still hoping, praying and sending occasional letters to The Church on Hawaii beseeching in most earnest pleadings that a white shepherd might be sent to gather them together again, and lead them in the true way.

It was the reading of these letters, at the Sandwich Islands mission, by Elder Joseph H. Dean, that created in his heart a desire to reopen the work on Samoa. In 1888, he was set apart for that purpose, together with his wife Florence, and they landed on the ittle island of Aumm. This island is separated from the larger sland of Tutuila by a channel about a mile wide. Both of these

islands, if the proposed division takes place, will be given to the United States. It was here that they found a nucleus of The Church in a few of the remnants of Belio's flock, who received them with tears of joy and child-like rapture. Four months later, when our party arrived to assist President Dean in his labors, we found him with a nice little branch of the Saints on Aumm. He had become quite proficient in the language because of the similarity between the Hawaiian and the Samoan dialects. Neither language nor space will allow us to describe, in this article, the peculiar feelings of our hearts, and the strange sights that we beheld with our eyes as our boat rode over the breakers, and the anchor was dropped in the surf, in front of the only village on the little island of Aumm, our first home on Samoa. All the village turned out that day and we received a royal welcome. Big, brown-skinned, natives waded out to our boat, and, locking their hands behind their backs, invited us to kneel on their hands, put our arms around their necks, and ride ashore. We men folks gladly availed ourselves of this opportunity, but Sister L., demurred, until the thoughts of two long weeks on the ocean, with that dreadful longing to reach land once more, was too much for her, when she too took her first man-back ride from boat to shore. Then came that wonderful, joyous greeting with the natives. From a Mr. McFarland, a quarter-cast, on the same vessel returning to the islands, we had learned the native greeting, but the way we saluted the native women with a long drawn-out *ta-lo-fa-ta-ma-i-ta-i* was undoubtedly, as Brother Dean said afterward, one of the most laughable things that he had ever heard.

With Brother Dean as our teacher and critic, and the natives to practice on, with the aid of the native Bible and dictionary, we began our daily exercise in the native language. For physical exercise, we went out each day into the forest and cut sticks and logs for our first meeting house. After its completion, President Dean took the other brethren, crossed over the channel to the island of Tutuila, and they made a complete circuit of that island, holding meetings, in nearly every village, being well received by the majority of the natives, and baptizing some before they returned.

During the absence of the brethren on Tutuila, we felt the weight of a responsibility entirely different from anything else in

our experience. When Sunday came, we took charge of the meetings, and strange are the stories that our companions are wont to tell of how we made up in gestures what we lacked in words, in the earnestness to deliver the first message to the natives without an interpreter. It was during this time that Mr. Clark, the senior member of the London Missionary Society, hearing of our work on Aumm, came from Apia to investigate the new religion on the islands.

One day we received a call from him, and, naturally, our conversation drifted onto religious matters. Before going, he asked the question, "Do you expect to establish your Church here?"

To which we replied, "Most certainly; we have come five-thousand miles for that purpose."

"Then," he said, "I have come ten-thousand miles to stop you."

He had recently returned from his vacation in England. We met Mr. Clark many times after this, and each time we had more converts, more branches, of The Church; and, lastly, our headquarters was established on the island of Upolu, within three miles of his own. It was also during these first two months that we heard of an agent of the Tamasese government being sent to arrest us, but before he reached Aumm, his government had fallen, and the Germans were compelled to bring back and re-establish Malieatoa as king of Samoa.

Within six months we had a number of converts on Tutuila, and we moved headquarters to Vatia on that island. While at this place, Elder Brigham Smoot, of Provo, was nearly drowned while bathing in the bay, on the day after his arrival. Through the blessings of the Lord, and our efforts, he was brought back to life again. Here it was that we witnessed the destructive hurricane of March, 1889. Elders Dean, Wood and Beesley were on a trip to the island of Upolu arriving at Apia in our little boat, the "Faaliga," on the day before the hurricane. We were, therefore, eye witnesses of the effects of that terrible typhoon on the lives of the sailors, and on the vessels of the United States and German navies. The brethren had been led to make this trip to Upolu through receiving a letter from Ifopo, one of Belio's converts, who had been anxiously waiting with the other scattered Saints for the day when white missionaries would be sent to them. The joy of Ifopo on meeting

the brethren, was unbounded. From that time until his death, this devoted native gave his time, home, and all his energies to assist us in the work of the Lord. Among a people that are generally considered as unstable as water, this man, with many others, remained true and faithful to the end, passing through trials that would have tested the faith and endurance of many more favored Latter-day Saints. He and his associates were often driven from their native villages and made outcasts for the work's sake.

After the arrival of Elders Solomon, Smoot, Booth and Bennet, we were scattered. President Dean took the first two with Elder Wood and his family to Upolu, where they bought a piece of land, at Fagalii and built a rustic mission house which still remains, with additions, as our headquarters on the Samoan mission.

From there Elder Wood went to the largest island of the group, Savaii, and was very successful in establishing The Church there. We remained with Elders Beesley, Bennett and Booth on Tutuila and Aumm. From this time the work spread rapidly all over the islands, until, when we gathered at mission headquarters for October conference, 1891, we numbered twenty-one Elders, one sister and two children, with hundreds of native converts, and branches of The Church on all of the islands except Manua. The authorities refused to let us proselyte there because of an agreement between the chiefs and Protestants that no other sect should be allowed on the two islands in that group.

Meantime, President Dean and family had returned to Zion, leaving ourselves to continue the work. Elders Smoot and Butler were laboring under difficulties to establish the work on the Friendly Islands, (Tonga,) five hundred miles south of Samoa, and Elders Damron and Seegmiller were preparing for their journey to reopen the Society Islands (Tahiti) mission, whence Elder James Brown and others were banished, in the early fifties, leaving large branches of native Saints that were afterwards visited and taken by the Josephites.

Thus the work grew in numbers and spread over the islands regardless of all efforts to stop it. To the credit of the Catholics, let it be said that they left us alone. But the Protestants, in their native newspapers, republished all the old lies, and many new ones

that we had never heard of before, concerning the prophet Joseph Smith and the Latter-day Saints.

Our Elders had many interesting fireside discussions with the Protestant native teachers, who, seemingly, were taught that when they left their training school, they were equal to any white missionary. They often came to us with all the assurance in the world expecting to prove it. The writer had the pleasure and satisfaction of accompanying President Dean on the first trip made by our Elders around the island of Upolu. At one village where we stayed over night, in the house of the village chief who was also head chief of the district, we were visited at night by some twenty Protestant native teachers who had been moving a white missionary and his family from one station to another. Hearing of the advent of *Ofaifean Mamona* (Mormon missionaries) in their district, they desired to interview them and confound them in argument. That this was their object, we soon discovered, as they began to ply questions from all sides of the house which was now filled with the teachers and villagers banked upon the outside, curious to hear the discussion. President Dean, who, through many years of experience on Hawaii, had become familiar with the native character, requested the teachers to choose one of their number as spokesman, and then questions would be asked back and forth, without confusion. This rule was adopted, and their spokesman asked his first question which was answered by Brother Dean.

To illustrate his replies he placed some pebbles in a row on the mat in front of him and stated that we could easily understand how the native teachers had received their authority from the white missionaries, and they from the Society in London, and they back to Martin Luther, but there the chain of succession, like the row of pebbels, ceased.

"Now," said he, "where did Martin Luther get his authority to organize the Church of Christ on the earth?"

After consulting with his companions, their spokesman answered, "From the Bible," which was objected to, and passages were quoted proving for what purpose all scripture is given to man.

Then he said, "He received his authority from the Holy Ghost." Objected to again, and proofs quoted from the scriptures showing the various offices of the Holy Ghost. Then he ventured

the assertion last of all, that Luther, feeling the weight of his own sins, prayed earnestly to the Lord until he felt in his heart that he was forgiven, and, therefore, his authority was assured. This last weak reply was objected to by Elder Dean, and as he began to prove from the Bible that divine authority does not come to man in that way, the native teachers became excited, and tried, by asking all sorts of questions, to turn the tide in their favor, but in vain. Then the chief reproved them for not abiding by the rules; at which their spokesman turned on him with abusive language, and was in turn ordered out of the house, with the declaration by our host that, "today I was a Taluti-Protestant, but now I am a 'Mormon.'" After the natives began quarreling among themselves, we retired, and let them settle their contention. The end of the matter was that the teachers, after inducing their spokesman to apologize to the chief, and vainly trying to persuade him to reconsider his threat to join us, they went away and sent three elders, or retired teachers, men of great influence, to labor most of that night and part of the next day to calm the anger of their much-coveted member.

While we did not baptize our friend, yet the incident did us a great amount of good. The news of the affair preceded us around the island, and we found the natives anxiously waiting to see us and to hear all about the controversy with the teachers.

The Protestants have done their work so thoroughly on Samoa that we often felt to say, "What a pity that they lacked divine authority, and divine wisdom in the doing of these things, so that their work would not have to be done over again!" All this, because men choose to take upon themselves the authority to preach in the name of Jesus and interpert the Holy Scriptures, forgetting that "no man taketh this honor unto himself, but he that is called of God as was Aaron."

As to the future of the Samoans and the permanency of our work among them, we cannot hope for the best results, until they are separated from their native customs. Many of these are in opposition to gospel teachings, but so strong are they that it seems almost impossible to wean the natives away from their tattooing, eating things strangled, and blood, their marriage customs, etc.

Just what effect the division of the Islands among England, Germany and the United States will have upon the religious phase of the Samoan question, we cannot determine now, but no doubt it will be interesting to see these various forms of modern governments exercised so close together, and coming so closely in contact with each other every day.

It would be cruel to bring the Samoans to our cold climate where they would have to work eight or ten hours a day, instead of a few hours now and then, for a living, as they do on Samoa. Our ceaseless work would crush their spirits, and create dissatisfaction. Some day, a more natural gathering place for them might be found in Central or South America, when our missionaries go into those countries where the climate will be similar to their island home, and where they can be reunited with their American brethren, the Lamanites, and Ephraim will teach them until they once more become a white and a delightsome people.

LOVING WORDS.

"Loving words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.

"When the cares of life are many,
And its burdens heavy grow,
Think on weak ones close beside you,—
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And, beneath their cheering sunshine,
Hearts will blossom like a flower."

SELECTED.

WALKS AND TALKS WITH UNBELIEVERS.

BY J. H. WARD.

I.

You need not throw down this article carelessly. It will do you no harm. It assumes no dictation. It is simply the honest, home-like talk of a walker on life's road, to be read by the young who need friends—by the middle-aged who have none too many—by all who wish to know and appreciate the truth, but who in the bustle of life have not taken time to gather the pearls scattered along life's wayside. You say you do not understand it. Who of us does? There is something so much beyond, as yet unrevealed to human minds, that one has scarcely time to stop and think about it.

Yes, my young friend, we are walking along. The road turns now to the right and then to the left. It is not altogether smooth, yet we can pick our way along, if we heed where we set our feet. There are thorns, thick-set, along the road—their points stand ready to lascerate all who would force their way through, without regard to paths. And there are others on this same road; some are old, some are middle-aged, and some are young with you. There are flowers and beauties along the roadside, but few of us see them. There are hidden beauties which must be sought out—there are countless bowers behind the thorns—there are mossy banks at the foot of many of these old oaks, where friends can sit and be happy. We run from the cradle to the grave, reaching for some hand in the distance—striving to gain a place on some vehicle far ahead, swiftly flying still farther from us. Few of our

earthly hopes are ever realized. How the dreams of our youth recede! The song of love dies out, and there sweep over the soul storms of passion, dark shadows driven by fierce blasts.

It is then that the unbelief, of which we seemed so proud, shows itself in all its terrible hideousness. Why, I observe, my friend, that the unbelief, of which you boasted the other day, seems now, in the hour of perplexity, to afford you no consolation. What is this that you are reading in the hope of relief from the sorrows that oppress you?

"The Vision of Mirza, as written by Joseph Addison."

I am glad you find comfort in this kind of reading. For though it may be only the dream of the poet, it shows conclusively that your mind needs that consolation which religion alone can give. It also shows that the author had views on human origin and destiny that so-called Christians seem to have ignored or forgotten. Strange it is that unbelievers, who reject God's word, will accept the same truths when presented under the form of a vision or a dream!

But let us read: "I had often been told that the rock before me was the haunt of a genius; and that several had been entertained with that music, who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts by those transporting airs which he played to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me, and by the waving of his hand directed me to approach to the place where he sat. I drew near with that reverence which is due to a superior nature; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, 'Mirza,' said he, 'I have heard thee in thy soliloquies: follow me.'

"He then led me to the highest pinnacle of the rock, and placing me on the top of it: 'Cast thy eyes eastward,' said he, 'and tell me what thou seest.' 'I see', said I, 'a huge valley and a prodigious tide of water rolling through it.' 'The valley that thou

seest,' said he, 'is the Vale of Misery, and the tide of water that thou seest is part of the great tide of Eternity.' 'What is the reason,' said I, 'that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other?' 'What thou seest,' said he, 'is that portion of eternity which is called Time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine now,' said he, 'this sea that is bounded with darkness at both ends, and tell me what thou discoverest in it.' 'I see a bridge,' said I, 'standing in the midst of the tide.' 'The bridge thou seest is human life; consider it attentively.'

"Upon a more leisurely survey of it, I found that it consisted of three score and ten entire arches with several broken arches which, added to those that were entire made up the number about an hundred. 'But tell me further,' said he, 'what thou discoverest on it.' 'I see multitudes of people passing over it,' said I, 'and a black cloud hanging on each end of it.' As I looked more attentively I saw several of the passengers dropping through the bridge, into the great tide that flowed underneath it; and upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon, but they fell through them into the tide and immediately disappeared.

"I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy; to see several dropping unexpectedly in the midst of mirth and jollity, and catching at everything that stood by them to save themselves; some were looking up towards the heavens, some were in a thoughtful posture, and some who were in the midst of a speculation, stumbled and fell out of sight; multitudes were busy in the pursuit of bubbles that glittered in their eyes and danced before them, but often when they thought themselves within the reach of them, their footing failed and down they sank. The genius, being moved with compassion towards me, bid me quit so uncomfortable a prospect. 'Cast thine eyes on that thick mist into which the tide bears the several generations of mortality that fell into it.' I directed my sight as I was ordered, and I saw the valley opening at the farther end, and spreading into an immense ocean, planted with innumerable islands

that were covered with fruits and flowers, and interwoven with a thousand little shining seas that run among them. I could see persons dressed in glorious habits, with garlands upon their heads, passing among the trees, lying down by the side of fountains, or resting on beds of flowers, and could hear a confused harmony of singing birds, falling water, human voices and musical instruments. Gladness grew in me at the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats; but the genius told me there was no passage to them except through the gates of death that I saw opening every moment upon the bridge."

Well, we have read enough; the above gives hints at pre-existence; man's present state and his glorious destiny. It seems to me, my friend, that you are not so much of an unbeliever as you profess to be. Perhaps we will talk again.

WE ARE NOT HERE TO SIGH.

"We are not here to sigh and moan
  And make our kindred sad:—
We're here to do the best we can
  Toward making others glad.
Cheer up, cheer up, and do not fret,
  If things don't come your way;
Be glad that some one else has luck,—
  You'll have your turn some day.
But until then just try to be
  As cheerful as you can,
For gloomy ways and gloomy speech
  Are man's worst gifts to man!"

WORK, AND KEEP YOUR PROMISES.

BY HEBER J. GRANT OF THE QUORUM OF TWELVE APOSTLES.

I desire to impress upon the minds of the young men the fact that there is no telling when or where benefits may accrue to them or their associates, or at some future time even to their posterity, provided they faithfully do their best in the daily battle of life. I will give some personal experiences to verify this.

In 1890-91, earnest efforts were being made to establish the beet-sugar industry in our territory. Because of the financial panic of 1891, many who had subscribed for stock were unable to pay their subscriptions, and I was sent east to secure the funds needed to establish the industry. Having failed in New York and Hartford to obtain all of the money required, I was subsequently sent to San Francisco where one hundred thousand dollars was secured from Mr. Henry Wadsworth, cashier of Wells, Fargo & Co's bank in that city. I am confident that my having been faithful when a boy in his employ, at the time he was agent of Wells Fargo & Co., in Salt Lake City, had some influence in causing him to loan to my associates such a large sum, at a time when there was a great demand for money.

One of the parties who signed bonds with me when I engaged in the insurance business, was Brother Horace S. Eldredge, and as each bond required two signatures, he suggested that I ask Captain William H. Hooper to sign with him. I explained that I knew the Captain only slightly, and feared he would not care to become one of my sureties. Brother Eldredge thought otherwise, so I solicited the Captain's signature, but he promptly declined. I walked direct to my office and had been there but one or two minutes when a

messenger from the Deseret National Bank, where I had just left the Captain, called and said that Mr. Hooper desired to see me. My answer was that I had just seen the Captain and our conversation had been of such a character that I had no particular desire for another interview. The messenger insisted that he had seen the Captain since I had, and I finally concluded, therefore, to call again. On reaching the bank, the Captain said: "Young man, give me those bonds." He signed them, and then said, "When you were here a few moments ago, I did not know you. I have met you on the street now and then for a number of years, and have spoken to you, but really did not know you. After you went out, I asked who you were, and learning that you were a son of Jedediah M. Grant, at once sent for you. It gives me pleasure to sign your bonds. I would almost be willing to sign a bond for a son of Brother Jedediah if I knew I would have to pay it. In this case, however, I have no fears of having that to do." He related a number of incidents about my father, which showed the Captain's love for, and confidence in, him. What the Captain told me, filled my heart with gratitude to God for having given to me such a father, and Captain Hooper's remarks have never been forgotten. They impressed me with a strong desire to so live and labor that my children would be benefited, even after I have passed away from this life, by the record which I shall have made. The action of Captain Hooper profoundly impressed me with the benefits derived from having a good father. Although my father died when I was a babe nine days old, twenty years after his death I was reaping the benefits of his honesty and faithful labors. The incident referred to above happened twenty-three years ago. Many, many blessings have since come to me because of the honesty and integrity of my father.

While working in the same building with A. W. White & Co. and also Wells Fargo & Co. (although I was not employed with bank work, except the collecting in the latter bank,) I learned quite well, by assisting the book-keepers and tellers, the banking business, which knowledge qualified me to accept a situation as acting cashier of Zion's Savings Bank and Trust Company, during the absence of my predecessor on a mission to Europe. Had I not been willing to sacrifice a portion of my unoccupied time while in White's and

Wells Fargo's banks, I would not have been qualified to accept the position in Zion's Savings Bank.

I maintain that it is the absolute duty of each and every member of the Church of Jesus Christ of Latter-day Saints to so order his life that his example will be worthy of the imitation of all men, thus bringing credit and blessings to himself and his posterity and also making friends for the work of the Lord, which should be the loftiest ambition of every Latter-day Saint.

In line with the lesson taught in "Never Despair," quoted in my last article, I desire to impress upon the minds of the young men that because they have not succeeded in the past, or have failed to live proper lives, they should never feel that there is no hope for them in the future. There is no teaching of our Lord and Master, Jesus Christ, which is plainer than that laid down by him to the effect that there will be none of our past sins held against us, provided we repent and forsake them, in the future laboring diligently for the right.

Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with a manly heart.

I commend my readers to learn by heart and put in practice the inspiring poem by Longfellow, "The Psalm of Life." I will quote two verses, not that they are better than the others but they are more applicable to the subject on which I am writing:

"Trust no future howe'er pleasant,
Let the dead past bury its dead,
Act, act in the living present,
Heart within and God o'erhead.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

It has been said, "All things come to him who waits," but I

have no faith in this saying, unless in connection with the instruction contained in the lines:

"Still achieving, still pursuing,
Learn to *labor* and to wait."

I have pleasure in quoting from the National Fourth Reader an article which greatly impressed my youthful mind:

DANIEL WEBSTER AT SCHOOL.

When Webster first entered Phillips Academy, at Exeter, he was made, in consequence of his unpolished, country-like appearance, and because he was placed at the foot of the class, the butt of ridicule by some of the scholars. This treatment touched his keen sensibility, and he spoke of it with regret to his friends where he boarded. They informed him that the place assigned him in the class was according to the standing regulations of the school, and that by diligence he might rise above it. They also advised him to take no notice of the laughter of the city boys; for, after a while, they would become weary of it and would cease.

The assistant tutor, Mr. Emery, was informed of the treatment which Webster received. He, therefore, treated him with special consideration, told him to care for nothing but his books and predicted that all would end well. This kindness had the desired effect. Webster applied himself with increased diligence and with signal success. He soon met with his reward which made those who had laughed at him hang their heads with shame.

At the end of the first quarter, the assistant tutor called up the class in their usual order. He then walked to the foot of the class, took Webster by the arm, and marched him, in front of the class, to the head, where, as he placed him, he said, "There, sir, that is your proper place." This practical rebuke made those who had delighted to ridicule the country boy feel mortified and chagrined. He had outstripped them.

This incident greatly stimulated the successful student. He applied himself with his accustomed industry, and looked forward with some degree of solicitude to the end of the second term, to see whether he would be able to retain his relative rank in the class. Weeks slowly passed away; the end of the term arrived, and the class was again summoned to be newly arranged, according to their scholarship and deportment, as evinced during the preceding term.

While they were all standing in silence and suspense, Mr. Emery,

their teacher, said, fixing his eye at the same time upon the country boy: "Daniel Webster, gather up your books and take down your cap." Not understanding the design of such an order, Daniel complied with troubled feelings. He knew not but what he was about to be expelled from school for his dullness.

His teacher perceived the expression of sadness upon his countenance, but soon dispelled it by saying: "Now sir, you will please pass into another room, and join a higher class; and you, young gentlemen," addressing the other scholars, "will take an affectionate leave of your classmate, for you will never see him again!" As if he had said: "This rustic lad whom you have made the butt of ridicule, has already so far outstripped you in his studies, that from your standpoint, he is dwarfed in the distance, and will soon be out of sight entirely. He has developed a capacity for study which will prevent you from ever overtaking him. As a classmate you will never see him again."

It would be interesting to know who those city boys were who made the young rustic an object of sport. What have they come to? What have they accomplished? Who has heard of the fame of their attainments? Scholars should be careful how they laugh at a classmate because of his unpolished manners or coarse raiment. Under that rough exterior may be concealed talents that will move a nation and dazzle a world, when they, in turn, might justly be made a laughing stock on account of their inefficiency.

Webster having learned the lesson "to labor and to wait," the result was that he became one of the greatest statesmen of America, one of the foremost men of his or any other age. Some of his great speeches are marvels of eloquence, and make plain to all who read them the wonderful ability which he possessed.

The following from the *Cosmopolitan* quoted in the December ERA, is of interest in this connection.

"Successful writing means *work*. * * * * Great geniuses do not have the power to throw off masterpieces. They are men who labor patiently, sometimes developing one thought through weary months. Upon one occasion, Daniel Webster, after an apparently extemporaneous speech in the United States Senate, was congratulated upon the genius that enabled him to use an expression which seemed to his auditors to be particularly felicitous. 'Extemporaneous?' he replied. 'Why, that was the work of my three weeks' fishing trip last summer;' thus illustrating the saying that genius is an infinite capacity for taking pains."

Not only are the words from I Chron. 22: 16, "Arise therefore, and be doing, and the Lord be with thee," true as to the benefits which will come to us in this life, but the Lord has promised if we are faithful here that we shall be rewarded in the life to come:

"Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection;

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience, than another, he will have so much the advantage in the world to come.

"There is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated.

"And when we obtain any blessing from God it is by obedience to that law upon which it is predicated." (Doctrine and Covenants, Sec. 130: 18-21.)

I assert with confidence that the law of success, here and hereafter, is to have a humble and a prayerful heart, and to work, WORK, WORK.

> "Blessed work! If ever thou wert curse of God,
> What must his blessing be?"—J. B. SILKIRK.

The Lord is no respecter of persons, and will give success to all who work for it. If I can only impress upon the minds of the youth of Zion the eloquence, the inexpressible eloquence of work, I shall feel fully repaid.

"Adverse circumstances should not discourage us. If there is ever a time to be ambitious, it is not when ambition is easy, but when it is hard. Fight in darkness, fight when you are down, die hard and you won't die at all."—BEECHER.

"He who has resolved to conquer or die, is seldom conquered, such noble despair perishes with difficulty."—CORNEILLE.

"What are the aims that are at the same time duties? They are the perfecting of ourselves, the happiness of others."—KANT.

I hope that no young man will throw away any of his time waiting for "something to turn up." I commend to all the words

of Sidney Smith: "In order to do anything worth doing, we must not stand shivering on the bank and thinking of the cold and danger. Jump in and scramble through as well as you can." And also the following, by the same author: "Let every man be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best." Let us endeavor to discover the occupation for which we are best suited by the natural abilities which the Lord has given us, and then labor to improve upon these talents.

"For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (Doctrine and Covenants, Sec. 88: 33.

Being an only child, my mother reared me very carefully; indeed, I grew more or less on the principle of a hot-house plant, the growth of which is "long and lanky," but not substantial. I learned to sweep, and to wash and wipe dishes, but did little stone throwing, and little indulging in those sports which are interesting and attractive to boys, and which develop their physical frames; therefore, when I joined a base ball club, the boys of my own age, and a little older, played in the first nine, those younger than myself played in the second, and those still younger in the third and I played with them. One of the reasons for this was that I could not throw the ball from one base to the other; another reason was that I lacked physical strength to run or bat well. When I picked up a ball, the boys would generally shout, "Throw it here, sissy!" So much fun was engendered on my account by my youthful companions that I solemnly vowed that I would play base ball in the nine that would win the championship of the Territory of Utah.

My mother was keeping boarders at the time for a living, and I shined their boots until I saved a dollar, which I invested in a base ball. I spent hours and hours throwing the ball at a neighbor's barn, (Edwin D. Woolley's,) which caused him to refer to me as the laziest boy in the Thirteenth Ward. Often my arm would ache so that I could scarcely go to sleep at night. But I kept on practicing, and finally succeeded in getting into the second nine of our

club. Subsequently I joined a better club, and eventually played in the nine that won the championship of the Territory. Having thus made good my promise to myself, I retired from the base ball arena.

I have never seen the day when I was not willing to do the meanest work, (if there is such a thing as mean work, which I doubt) rather than be idle. The Lord has said through his inspired Prophet Joseph Smith:

> For behold it is not meet that I should command in all things, for he that is compelled in all things the same is a slothful and not a wise servant, wherefore he receiveth no reward.
>
> Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;
>
> For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.
>
> But he that doeth not anything until he is commanded and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Doctrine and Covenants Sec. 58: 26-29.)

I think this should apply also to boys, and when I think of the hours and days and weeks and months partially wasted by me, with the sole object of learning to be a baseball player, I am impressed with the thought that I was not anxiously engaged in a "good cause" neither following Sidney Smith's advice to be engaged in the highest employment of which my nature was capable. I am convinced of the deep obligation which rests upon all parents and officers in the Y. M. M. I. Associations to exert the best energy of our minds to direct aright the labors of the youth of Zion. There was one thing, owever, accomplished by my experience as ball player, namely, the fulfilling of a promise made to myself.

In my last article, I endeavored to impress upon the minds of the young men the necessity of being careful to fulfill all promises made to themselves so as to strengthen thereby, through the force of habit, the promises made to others. Every young man should do this, and also have an ambition to qualify himself for labor to the full extent of his ability, so that he will be able to accomplish all that is possible for him to do in planting the standard of truth firmly on the earth.

GOSPEL STUDIES.

V.

THE REALITY AND SIGNIFICANCE OF HEAVEN AND HELL.

BY PROFESSOR N. L. NELSON, OF THE BRIGHAM YOUNG ACADEMY, PROVO.

[In studying the following article, the young reader is cautioned that Professor Nelson is presenting old truths in a new way, and that in so doing, he places great stress upon self-effort, seemingly to the neglect of the mercy of God, without which all our work is as nothing. Let it be remembered that the words of Christ are true: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also."

That we are immediately rewarded or punished for our acts in this life, and that such reward or punishment is all that we will obtain throughout eternity, is an assertion that requires all the stress of modification that the author has placed upon it by employing the word "potentially." In the day of judgment, the righteous will undoubtedly awake to find to their credit many mercies that never were realized to them in this life—many blessings and glories that they had never dreamed of in this probation, while the wicked will, perhaps, discover that their evil actions have separated them further from the presence of God than they had ever comprehended in this world.

The farmer who sows is not immediately rewarded, yet that act is the cause of his future harvest; he could not reap without sowing. By that act he is potentially—*i. e.* not positively but in possibility—

rewarded; but what that reward shall be, great or small, depends much upon how he shall further comply with the laws of nature in cultivating his crop, and undoubtedly, in a greater degree upon the God of harvests who in tempering the earth and the elements, giveth the increase. So all our acts in this life are as the seed and the labor of the husbandman; but in the end, the reward is realized through the mercy and justice of Him who judgeth all men righteously according to the deeds done in the body.—*Editors.*]

My next proposition is trite through constant repetition, and seems so much like a truism that my only reason for introducing it is that it needs enforcing. It is this:

Every thought, word, and act of our lives immediately raises us toward Heaven or lowers us toward Hell.

This is true not only of Heaven and Hell when considered as states of the soul, but also when considered as places or associations; for there are large external beginnings of both Heaven and Hell right here in earth-life.

Take two typical cases. Let the first be that of a man whom the Gospel has rescued from the depths of sin. What, we may ask, had taken place within him on the day he entered the waters of baptism? He will tell you he was a changed man. A new ideal of righteousness, crude and indistinct perhaps, had been created within him. This was the inner kingdom of God of which Christ speaks in Luke (17: 20-21). In other words it is the beginning of Heaven as a state of the soul. True to the law discussed in a previous article, he finds no more pleasure in old associations. He is seeking environments that shall correspond with the new state of his soul. Baptism is the first real step toward them. Communion with men and women of like ideals gives him ecstatic joy. Day by day as his knowledge increases, his ideal becomes clearer, and he seeks to make his life conform thereto. Soon he begins to long for Zion as a place more completely realizing outwardly his spiritual state. Let us suppose that thus, precept upon precept, he grows in the conception as well as in the outward realization of Heaven until the highest associations of righteousness on earth are his to enjoy.

What have been the rounds in the ladder of his ascent? Paul answers the question. The righteousness of God (i. e., the harmony

of the universe) has been made known to him from faith to faith. Ideals successively more perfect were given by the Spirit of Truth, just as each in turn was wrought out in conduct and association. Each step was accompanied by joy above and pain and unrest beneath: joy in the new-found inner Heaven; unrest till its corresponding outer associations were formed. Such is the history of a little part of the road to Heaven; the rest of the way, even to the highest glory, does not differ in kind—only in degree.

Consider next an opposite case—that of Sidney Rigdon will do. Here was a man resembling in many respects the previous example in the degree of the Heaven-spirit and Heaven-association to which he attained. But when his day of trial came he fell. How far he fell, and whether at this day he is falling or rising, the Father of all knows. Sufficient for my purpose that a man who had the glories of the Celestial Kingdom opened to his vision, who conversed with heavenly beings, and who saw and heard things unutterable and unlawful to utter—sufficient for my purpose that such a man fell.

What is the inner history of his fall? Just as in the first example light entered the mind creating successively a more perfect ideal, so now with Elder Rigdon's first sin, darkness entered, obscuring his ideal and lowering the tone of his soul's Heaven. For what is sin but treason to our ideals; i. e., a refusal to conform in conduct to the righteousness of God which has been revealed to us?* In the first case there was joy above and unrest below. In the second, these feelings are reversed. The moment our inner Heaven becomes lower than our outer, we feel an unrest above. Our environments bore us. We can't stand to be so "good." We distrust our associates, or sneer at them as hypocrites; which latter judgment is a reflex from our own hearts: we should be hypocrites did we act as we lately acted and as our associates are acting. There is no remaining in such a state; we must either

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*The reader will see, by a little thought, that this definition is merely a new statement of the expression; "Sin is the transgression of the law." The "righteousness of God"—what is it but "law"? "Transgression"—but proving traitor to the heavenly ideal revealed to us?

repent, i. e., restore the brightness of our inner Heaven, or pass below where our associations correspond with our ideals.

Sidney Rigdon chose not to repent. It was inevitable therefore that he must sink successively to lower levels. Every sin would lower his ideal, and the unrest caused by environments above would compel him to change his associations to match. Nor is there any resting place in this downward scale short of perdition. At any stage above the last, however, repentance—which begins by a change of attitude toward God and righteousness—may start the soul heavenward again.

But we need not take extreme cases to illustrate the law that man rises toward Heaven or sinks toward Hell by every thought, word, and deed of his life. Let the reader appeal rather to his own experience. Happy indeed is he whose life is an unbroken ascent; woeful and deserving the pity of angels he whose inner and outer life succeed each other in an unbroken descent. If any thought can rouse in man the missionary spirit, the instinct to rescue, it must be this latter.

For most of us, however, the course of life is zig-zag, now upward, now downward. Do you sometimes feel bored with the thought of family worship? Are you tempted to break the Sabbath day or refuse communion with the Saints? Be sure that the tone of your inner Heaven is lowered, and your impulse is to find associations to correspond. Most of us remember such times in our lives—downward tendencies mercifully checked perhaps through the chastening hand of our Father. Conversely, do you remember a time on your mission when you would willingly have walked a hundred miles to grasp the hand of a Latter-day Saint and partake with him of the Sacrament? That was strong evidence that your inner Heaven was more exalted than your outer. Why don't you feel so now?

Blessed is he who daily takes stock of the sum total of harmony within him. His inclination or disinclination to pray is no doubt the best single ledger account of his standing; but the books he has appetite for, the companions and associations he chooses, the kind of food and drink that passes his lips, the thoughts and suggestions that arise in his mind, are all signs of his spiritual solvency or insolvency. Perhaps the best general

way to determine the direction he is going, is to consider day by day whether his joys or his pleasures predominate in life. The distinction between these two ideas is so rich in food for instruction that I reserve it for a future paper. By way of a hasty conclusion of this topic, it may be said that his life will be safely upward who strikes a trial balance every night; for we cannot well conceive in the same man a wisdom that would enable him to discover daily how he stands, and a folly that would keep him from heeding the lessons taught thereby. It is the man who drifts that is in danger.

My next proposition may seem startling to some readers of the ERA, but it ought not, for it is merely the truth of the last proposition put into a new form. It is this:

*We are rewarded or punished instantly for what we think, say, or do; potentially there is no other reward or punishment throughout eternity.**

Scarcely a Sunday passes that we do not hear advanced the old sectarian doctrine of laying up treasures in Heaven, *in the sense of storing something afar off in time and space,* the joy and glory of which we shall come into possession of by and by. So, too, Hell is painted only as a distant doom the punishment of

*I use the word "potentially" here to forestall an obvious objection. Rewards and punishments *as conscious realizations* may be put off till the day of judgment. But even this will rarely be the case, save in part. Which of us does not begin to feel Heaven or Hell, at least in part, as soon as the act is done which brightens or darkens our souls? This qualification of the proposition is discussed further on. My purpose in this pointed statement is to bring before the reader the neglected truth that our thoughts, words, and deeds, daily and hourly pass judgment on our souls. Suppose the summons: "This night shall thy soul be required of thee,"—to be brought to you or me, and we should have to stand before the bar of God; would not our reward or punishment be there potentially in our own souls? Furthermore, was it not there and at least partially realized during life? But whether realized or unrealized until the judgment day, the fact remains, our rewards and punishments do actually begin, increase, decrease, and otherwise vary, as instantaneous effects of our thoughts, words and deeds. Future rewards and punishments are only awakenings; potentially we are already damned or blessed.

which may be escaped for a time, but which will eventually overtake the sinner.

The evil of this partially true, partially false conception lies in the fact that it *lulls effort* HERE *and* NOW. The rich man who gives a million to charity mistakes the laudations given him on earth for a foretaste of what will be his reward in Heaven; where as the only "treasure" he lays up by it is in the extent to which his soul is enriched by the act of giving, which perhaps could not equal that of the widow who gave her two mites. Indeed, if vanity or worldly fame were in whole or in part the motive for the gift, the average of his soul's Heaven would be lowered, and therefore by so much he would actually be laying up his treasure in Hell.

The habit of transferring our rewards and punishments to remote points in time and space, as one might convey earthly treasures to a bank, results in turning our eyes away from our daily lives—where they should ever be, watching the process of Heaven-making and Hell-making, as it goes on within us daily and hourly—and setting them upon creations of the fancy afar off, where, like spiritual misers, we tell over the treasures we have laid up to await our arrival; swelling our glories and exaltations, thrones and dominions, with no other let or hindrance than the ability of our speculative powers to soar and spread out; neglecting in the meanwhile the conquest of self, which alone can give us any degree of Heaven whatever. How many Latter-day Saints there are whose only preparation for Heaven is in being "good" and receiving the ordinances of the Temple; forgetting that ordinances do not confer exaltation—they merely furnish opportunity to gain exaltation.

With what an accelerated pace we shall aid in ushering in the Millennium, when the last vestige of this artificial conception shall be weeded out of our thinking; when in place thereof the true significance of Heaven and Hell shall be fully realized; which significance I take to be this: There are no "treasures" in Heaven for any man apart from those "laid up" in his soul, no punishments in Hell save the discords accumulated within his own bosom; the only harmonies that will ever exist for him will be the sum total of those to which he daily attunes his soul; the only glories those

which make bright his spirit—the glories of intelligence daily and hourly achieved.*

As before observed, we are in the very midst of Heaven's processes. Whoever forgets that earth-life is an integral part of Heaven-life—that Heaven is potential and may to a large extent become dynamic in our every-day associations—will wake up at some distant point in time, at which he is now fondly though idly gazing, and find that his Heaven remains yet to be begun. For it is a truth that we make our own Heaven—God furnishing the opportunity (ordinances, Priesthood, endowments,) and the guide, (the Spirit of truth). Heaven-making is in fact the only legitimate business of life; and Hell-making is nothing else than Heaven-making neglected.

Whatever other books there may be out of which we shall be judged, certain it is that the Book of Life—as its name would indicate—is the record which each individual soul is daily recording in itself; and so absolute is this record that, as Christ said, we shall even have to account for every idle word we utter. In one particular this simile of a book out of which judgment is to be made, is at fault; for with such a record judgment can be rendered at best only at intervals; whereas in the life-record each of us is making, judgment is instantaneous: every thought, word or deed instantly conditions the sum-total of the Heaven or harmony within us, as surely and effectually as a pebble cast into a pond changes the shoreline.

And this is the essential essence of a man's Heaven or Hell—the harmony or discord which reigns at any moment within his own soul. For Heaven secured within him, he begins to live in Heaven, even though his externals be Hell. The more discordant his environments, the more narrowly circumscribed perhaps will be his Heaven—the more hedged in will be his soul-life; but small

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*Let it not be supposed, because I thus emphasize, self-effort, that I do not take the mercy of God into account. God's merciful guidance through the medium of the Spirit of Truth is the very source of the Heaven ideals, conforming to which constitutes "laying up treasures in Heaven." Furthermore, the conforming thereto is possible only as God, by the same means, gives us courage and fortitude.

though it be, the light within his bosom will be celestial light—differing in no respect from the light which shines from the throne of God; the warmth within him will be celestial warmth—differing in no respect from that which he would feel should he grasp the hand of angels.

Nor is it to be understood that the Heaven-life within him is circumscribed in the sense that his soul's light does not shine out and his soul's warmth radiate. It is only that the medium about him is unfitted to perceive the light and warmth; as truly so, as that the glories of sunlight with its thousand hues and tints, would be but black darkness were there no eye to see them; or to put it in the language of scripture, "The light shineth in darkness and the darkness comprehendeth it not." It is only as the man moves into environments where harmony begins to take the place of discord, that he finds sympathy and companionship—that his light and warmth find an atmosphere for refraction and diffusion. He may have Heaven and the joy of Heaven within him, but he will never be at rest till he find Heaven also without him.

Note, therefore, that I say the "essential essence" of a man's Heaven or Hell is the harmony or discord within him—they are not the *all* of his future states; for Heaven and Hell as external realities are but imperfectly realized here—the tares and the wheat grow together. Whether the tares get any pleasure from growing with the wheat or will have their pain increased by being collected to themselves, may be doubted; but there can be no question that the wheat suffers from the presence of the tares, and that its inner life will not expand to the full measure of joy and bliss till they be removed. In the sense, therefore, of an external Heaven and Hell, there are future rewards and punishments; but even these awards, which will be made on the day of judgment—what are they but the sum-totals of a million instantaneous judgments, the effects of which for bliss or pain, have been with us internally, and partially if not completely realized, ever since the moment that the thought, word, or deed out of which they grew, took place in our lives? My proposition is therefore substantially true—and I know of no thought more significant in the shaping of our lives—viz: We are rewarded or punished

instantly for what we think, say, or do; potentially there is no other reward or punishment throughout eternity.

But there is another aspect of Heaven and Hell equally significant in the shaping of our lives for eternity. It is an aspect which has been foreshadowed many times in this discussion, but which I now desire to state definitely, viz:

*At the judgment day a man will receive that degree of external Heaven which corresponds with the Heaven he has accumulated within him; a higher or a lower degree would be in the nature of Hell (or discord) to him, by just so much as the difference between the status of his soul and his new environments; so, too, for him whose life has been negative, the degree of Hell to which he is doomed will correspond with the want of harmony in his life; a lower or a higher Hell, or any degree of Heaven, would be punishment both unjust and unmerciful.**

This proposition, so self-evident when stated as it is here, is far from being realized by many Latter-day Saints. "Lord, forgive us our sins, and when we have finished this life, save us in the Celestial glory," is a very familiar petition. If the prayer means, "Help us day by day to put our lives in harmony with thy laws so that in a million years or so we may find our outer Heaven in the Celestial glory"—I have no objection to make.† But I

* "In fine, so great had been my iniquities, that the very thoughts of coming into the presence of my God, did rack my soul with inexpressible horror. Oh, thought I, that I could be banished and become extinct both body and soul, that I might not be brought to stand in the presence of my God"—*Alma* 36: 14-15. Is not this a true picture of how a soul would feel if placed in glory for which his inner life unfitted him? Would not the degree of his suffering correspond to the extent of the difference between the status of his soul and the nature of his environment?

† I say a "million years or so," but I confess that it is really impossible to make a clear judgment on this point. A million years seems a short time for so great a work, if intelligence comes to us as slowly as it comes on earth; but it is probable that we shall conform to the laws of God in a much accelerated ratio, as our eyes are opened to the real meaning of salvation and exaltation.

suspect these good people desire to make a sectarian leap from earth conditions into associations which only beings perfect as God and angels can endure.

Think what would happen should their prayers be answered! Truth would buffet their imperfections on every side. Inexorable law, to a thousand expressions of which they have never learned to conform, would crush them to agonized helplessness. "God dwells in everlasting burnings." No man can behold his glory and live. Fire was the only comparison by which the Prophet could make us even faintly realize the gap between us and His perfection. Less awful would be most men's suffering were they placed in the abode of the damned—less awful because their inner life would still be nearer the discord of Hell than the perfect harmony of Heaven. But going to either place would entail an agony which neither mercy nor justice can ever permit to happen. We shall go to that Heaven which is fitted to give us bliss.

Foolish children that we still are! No sooner are we done believing in Aladdin and his wonderful lamp than we begin to think ourselves wise, and straightway give credence to marvels concerning Heaven and Hell more impossible than anything recorded in the Arabian Nights Entertainments. Consider for a moment what would be the nature of the segregation should this eternal judgment be passed on the Latter-day Saints now living, with just one day's notice. How many would go to a Celestial glory? A few—a very few—would no doubt pass to higher associations—to an external Heaven more perfect than The Church today—their inner life being purer, more exalted than any outer life they have an opportunity to conform to. But many would be consigned to associations less perfect than they have here on earth, since their ideals today are far below the external requirements made of them. For the most of us, there would be a Heaven not differing much from the Church organization to which we are now striving to conform. The joys of the new life would be purer, since the tares would no longer be growing with the wheat. But as for the rest—the standard of truth, the opportunities to work out the Heaven-ideals within us, the sacrifices by which we overcome self—these would be much the same; for if they were much higher or

more difficult, there would be such a gap between us and them that they would be meaningless to us and therefore useless.

What then? Was it a futile promise that we should inherit eternal lives in the Celestial glory? By no means. That is our destiny. We shall become like unto God when we have bridged the gap between us and God by self-effort guided and directed by his Holy Spirit—in short by doing just such unostentatious duties and making just such unheralded sacrifices as are daily required of us in this life. It may take us a long while to reach this goal; but let us not forget that potentially *we are in Heaven from the moment we start toward it:* and at any stage in our journey toward the Celestial Heaven we are in the highest glory and most perfect bliss that the universe can at that moment afford us. But we shall yet reach a higher and more perfect outer Heaven as day by day we build a more perfect inner Heaven, for there is no end to time, nor space, nor progress.

MY PRAYER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

JOHN G. WHITTIER.

SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN, UTAH.

II.

Since the war broke out in South Africa there has been a general disposition on the part of the people of England to support the party in power. It is no longer a question of partisan politics, but a question of patriotism, a war in which the success of the English arms is dear to the heart of every Englishman. On the other hand, it must not be supposed that the war is a popular one. Many of the Liberals are very strongly opposed to it; they thought that the war with all its harsh and unhappy consequences might be avoided by the exercise of some patience and diplomacy.

The Uitlanders in South Africa saw in this division the probabilities of a longer delay in the adjustment of their difficulties than they wished for, especially in case the Liberals came into power. The Liberals are Home Rulers. The very questions that bear them up in the popular elections of England are questions that go to the fundamental rights of the Boers in the rule of their own country. The Uitlanders saw that as the wheel of political success turned round, sooner or later the Liberals would again be on top, and they had much less to hope for from them than from the Conservatives. The policy, therefore, of the Uitlanders was to force the questions to an issue, and force it as soon as possible. In the Foreign Minister, Mr. Chamberlain, they had a warm friend and sympathizer, and if they missed the opportunity of forcing the

issue during his administration, they might have to postpone the fulfillment of the hopes which they were building up, for an indefinite period of time. It became, therefore, an easy matter to increase the agitation in South Africa, to multiply difficulties, and to make an intervention on the part of another country almost an absolute necessity. But England had other reasons for preferring the war now.

It will be remembered that in 1896, the Jameson raid revealed the fact that Rhodes and others were laying a scheme for an uprising in which the Uitlanders would take the initiative and England be compelled to follow. The Jameson raid was a conspicuous failure. It was so bold and untimely as to create the most intense feeling of hatred on the part of the Boers for the English. Jameson had not acted wisely, and about the only explanation that Mr. Rhodes could offer was that Jameson had upset his apple cart, and Rhodes' calculations were therefore all scattered, and it must necessarily take a long time before they could be gathered up and concentrated as Rhodes thought he had them concentrated at the time of the Jameson raid.

This led to the unification of the Dutch throughout all South Africa, so that those who lived in Cape Colony under English Dominion made their sympathy for their brethren in the Transvaal a political issue, and conceived the idea that the Dutch through all South Africa should be united in a common cause, with common interests—without undertaking to throw off English rule—in certain national aims. This was called the "Africander Bund," and leading Englishmen saw that as this Bund become more powerful it might very easily lead to an alliance of all the Dutch in South Africa—an alliance that, in case of war, would group all the Dutch together in arms against the English. And again, it might be the initiative leading to a South African revolution. If the Dutch of Cape Colony, an English province, should rise in arms, the rebellion would be more formidable, because all the Dutch practically could enter the field, while of the Englishof Cape Colony there would be only comparatively few in numbers who would be prepared to take up arms. Soldiers would have to be provided from elsewhere. In Cape Colony there are two hundred and sixty-five thousand Dutch and one hundred and ninety-four thousand English. The

preponderance, therefore, of the Dutch over the English in this colony, and the disposition on the part of the former to take up arms being more general than it would be among the English, might increase the difficulties which England would have to encounter in case of a general uprising.

It may thus be seen that those who most favored the aggressive policy of Mr. Chamberlain, and especially the Uitlanders, have been governed largely by the idea that it would be dangerous to postpone the war, and that the difficulties might by postponement be protracted for an indefinite length of time. The *causus belli*, however, of the war is to be found largely in the commercial difficulties which the Uitlanders have to encounter. They are dependent for their existence upon the outside world. Their breadstuffs, their clothing, all implements, and most all of the necessaries of life come from abroad, and these are taxed as they pass through the different colonies on the road to the great city of Johannesburg. Long lists of grievances of a commercial character have been set forth by the Uitlanders as evidence of the oppression they were under. Examples of this may be found in the tax on dynamite used for mining purposes. It costs there seventeen dollars per case, when it could be bought out of the state for less than ten dollars. And a concession on dynamite has been granted to a company which makes millions of dollars a year out of it. Enormous prices by reason of similar concessions are paid for candles. The railroads discriminate and charge as much for hauling freight a distance of forty-seven miles from the border of the Transvaal to Johannesburg as it costs to haul the same freight a thousand miles from the seaport.

Those who undertake to justify England in this war claim that one of her purposes is also humanitarian; that the *treking* of the Boers was not simply for the purpose of migrating to a land wherein they could enjoy greater political privileges, but for the purpose of maintaining the institution of slavery, and that symptoms of slavery still exist in that country. This, of course, is denied by the Boers who undertake to show that the native service is simply a condition of employment. But it will hardly do to ascribe the English position in this war to the slavery question. There are those, no doubt, to whom this excuse appeals very strongly.

Connected with the charge of slavery is also the charge that English missionaries have been treated very harshly by the Boers. Whatever that treatment may have been, it is certain that the missionaries manifest a strong dislike of a people into whose religion they have been unable thus far to make any inroad. The Boers maintain strongly their faith, and it has been one of the leading causes of their union, and, no doubt, one of the leading causes of the great *treks* which they have in the past undertaken. Before and at the opening of the war, the ministers certainly did all they could to create popular prejudices throughout England and America by writing in denunciation of the Boers, and wherever a missionary discussed the question, people generally expected to find him against the Boers and in favor of this war. But while the missionary sympathizers may justify the war in part on the grounds of the grievances set up by the missionaries, it is certain that the treatment of missionaries by the Boers has played really no part whatever in this matter. Besides, the grievance is old, for in recent years there has been but little conflict between the Boers and the missionaries.

It is evident that even now, in the midst of war, the leaders among the Liberal party have not withdrawn entirely the strong opposition which they felt at its commencement. Bryce, the author of the "American Commonwealth," a prominent Liberal, has written a work upon "Impressions of South Africa." Bryce is very popular and considered a very impartial author. His book was published in 1898. Now that the war has broken out a revised edition is to be issued, and in it he says, speaking of the causes that led to this war:

"The Boers made concessions, but the English held these concessions insufficient. In the course of this dicsussion the British ministry used language which led the Transvaal people to believe that they were determined to force the Boer government to comply with their demands; and they followed up their dispatches by sending troops from England to Africa. They justified this action by pointing out (and the event has shown this to be the fact) that the British garrison in South Africa was insufficient to defend the colonies. But the Boers naturally felt that if they remained quiet till the British forces had been raised to a strength which they could not hope to resist, they would lose the only military advantage which they possessed. Accordingly, when they knew

that the reserves were being called out in England, and that an army corps was to be sent to South Africa, they declared war, having been for some time previously convinced, rightly or wrongly, that the British government had resolved to coerce them. They were in sore straight, and they took the course which must have been expected from them, and, indeed, the only course which brave men who are not going to make further concessions could have taken."

Continuing further, Mr Bryce says regarding the present situation:

"To some of us it appears a calamity for England also, since it is likely to alienate, perhaps for generations to come, the bulk of the white population in one of our most important self-governing colonies; it may, indeed, possibly mean for her the ultimate loss of South Africa."

At the outbreak of the war, Mr. Chamberlain had but little to say, and the press indulged in some comment over his reticence, and wondered how it was possible that he could restrain himself from speech-making in which he frequently indulges, and in which his representations are of the most extreme character. Recently, however, he found it convenient to arrange for a speech at Leicester. He had been extremely goaded by certain portions of the continental press, and the attitude of some French papers was most exasperating to him. Indeed, the papers that indulged in extreme criticism and were attacking the person of the Queen, had descended to a vileness that, although not worthy of notice, was nevertheless extremely aggravating. The circumstances that led to the attack upon the Queen arose from the announcement that she would spend the coming winter in the Italian part of the Riviera, a warm and delightful country for those who delight in the sunshine during the cold wintry months of northern Europe.

The Riviera extends from Genoa along the shore of the Mediterranean as far west as Nice, and, during the winter season, is perhaps as nearly Paradise as can be found in any part of the world. I suppose political conditions led the Queen to make the change and go to Italy instead of to France, especially since the French were very critical toward the English at the outbreak of the war. Some of the most disreputable, as well as the lowest, French journals, began an attack upon the person of the Queen, and made references quite vulgar in their character.

Mr. Chamberlain seems to have lost his temper, and he undertook in his speech to lecture the French, and, in his reference to France, made statements that were threatening in their character. He warned the French that such attacks "may have serious consequences if our neighbors do not mend their ways." He also spoke of the very friendly interest existing between England, Germany and the United States. He made reference to an Anglo-Saxon, or Tuetonic alliance. In the use of the word "alliance," he had accentuated perhaps too strongly the friendly interest between Germany and England, as a number of the German newspapers at once repudiated the idea that there was an alliance between England and Germany. However, he did represent that these three countries were practically in accord with reference to their foreign policy. Whether that accord of foreign policy will lead to an alliance, is yet to be seen. England had recently been treating Germany to high consideration. She has practically withdrawn her interest in the Samoan Islands on terms most favorable to Germany, and according to Germany's own wishes. The adjustment of the Samoan question between England and Germany, was evidently a stroke of high diplomacy on the part of England in her play for the friendly interest of Germany.

That the Liberals will take every advantage of what they consider the mistakes of the Conservatives in this war, to strengthen their position, may be seen again from the remarks of Lord Rosebery at Edinburgh, wherein he makes reply to Mr. Chamberlain. Lord Rosebery says:

"We have no right to go into the gutters (speaking of the French) to fish up the derelict press of any country and to hold it up to scorn, as a motive of our policy. It is impossible that the Queen could be besmirched by such attacks, which only recoil on the attackers; but, whatever the degraded outburst may mean, it does not represent the best or highest opinion of France. We have been over-ready to flout other nations, and it is no wonder that Great Britain is unpopular abroad. I do trust that this undiplomatic frankness will cease, for these stinging words rankle long afterwards, and it is not for statesmen to speak under the passing irritation of the moment."

The events of the war clearly demonstrate that England has again been guilty of the sin which has characterized her move-

ments in almost every war of the last half of this century, namely, an underestimation of the strength of her enemies. At this time, it is not possible to give any very correct idea of what has actually taken place in the movements and contests on the battlefield. The Boers have moved their forces south into Natal, a British province, where most of the fighting, up to the present time, has taken place. There have been battles at Glencoe, Colenso and Estcourt. Seventeen thousand British are now shut up in Ladysmith, Kimberly and Mafeking. The battle of Modder River is perhaps the most sanguinary struggle that has yet taken place, but the paucity of news from the seat of war is such that it is very difficult at this writing to give the results of the struggle.

The British own the cable lines from South Africa, and the news that reaches us has, of course, a strong British coloring. Recent statements from the other side, show a wide discrepancy in the estimates, not only of the men lost, but in the size of the forces. Here is an example. The English say that from four thousand to nine thousand Boers occupied Talena Hill October 20th, under Lucas Meyer. The account of the Boers gives the number as about one thousand. In the attack made by General Symons upon the Boers, the English report says that from six hundred to nine hundred Boers were wounded. The Boer report says twenty-seven. The fact that the war office in England permits so little of the news coming from the front to be made known, indicates at any rate that the English are not meeting with that success which the friends of England are looking for.

It has been supposed that the Boers had deteriorated in the use of their arms, and were not the excellent riflemen that they were some years ago. When the battle of Majuba Hill was fought, in 1880, the Boers were victorious in a conflict against six hundred English soldiers, when their own soldiers numbered only one hundred and fifty. In the Jameson raid, however, fewer than thirty men were killed, and this small number is said to have been the result of a general deterioration on the part of the Boers in the use of the rifle. Many have supposed, therefore, that the Boers would be outmatched in markmanship, and, therefore, at a disadvantage when they came to meet the English soldier on the field. All this speculation about the falling off in the standard of mark-

manship of the people of the Transvaal seems to have been entirely misleading; and now the English are reminded that within the last year or two the Boers have been in constant practice, that they have been under the training of French artillerymen and German officers, and are constantly trained to a higher standard of marksmanship than was supposed to exist among them. It is hardly likely that the Boers will undertake the storming of the cities in which the British are shut up. That would entail a loss of men which they cannot afford, and it is said that even should they intend to storm Ladysmith, they have no bayonets with which to make a charge.

There has been some thought that the natives would join the British in the present war. Certainly the British would offer no aid to such a policy as this, and have already probably informed the natives that in the absence of an attempt on the part of the Boers to invade their lands, they are to remain neutral. News, however, reaches us of an uprising among the natives, and an effort on their part to take sides with England. This would be somewhat of a serious movement to the Boers. The natives in recent years have been to some extent armed, and if they should attack the Boers on the rear the latter would be obliged in defense of their homes and families to withdraw a considerable portion of their army to defend the frontier against the negroes. On the other side, it is not unlikely that an effort to secure the assistance of the natives would result in disaffection among the Boers of Cape Colony, who might easily be induced to leave this British possession to join their brethren in the Transvaal.

Indeed, it is already said that numbers of farmers from the northern part of Cape Colony have already cast their lot on the side of the Boers in the present war. At this time it is not possible to determine just how many soldiers the Boers have in the field. Only the "first-call" men, about twenty-five thousand were summoned. The "first-call" men include those between the ages of eighteen and thirty-five. It is said, however, that five thousand of the second-called men have joined the army of the Boers without a summons, and that about ten thousand from Natal and other provinces have enlisted, so that the entire army must now aggregate somewhere in the neighborhood of forty thousand men. Eng-

land expects to put eighty thousand men in the field, and at present it is doubtful whether the Boers will be able to resist this with a greater force than fifty thousand. The country, however, is mountainous, and the Boers must act largely on the defense; and if they maintain a stubborn resistance, the war is likely to result in a terrible loss of life and treasure.

WHY DON'T YOU LAUGH?

Why don't you laugh, young man, when troubles come,
Instead of sitting 'round so sour and glum?
You cannot have all play,
And sunshine every day;
When troubles come, I say, why don't you laugh?

Why don't you laugh? 'Twill ever help to soothe
The aches and pains. No road of life is smooth;
There's many an unseen hump,
And many a hidden stump
O'er which you'll have to jump. Why don't you laugh?

Why don't you laugh? Don't let your spirits wilt;
Don't sit and cry because the milk you've spilt;
If you would mend it now,
Pray let me tell you how:
Just milk another cow! Why don't you laugh?

Why don't you laugh, and make us all laugh, too,
And keep us mortals all from getting blue?
A laugh will always win;
If you can't laugh, just grin,—
Come on—let's all join in! Why don't you laugh?

—*Independent.*

THE LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

II.

On Sunday morning, January 3, 1836, "President Sidney Rigdon delivered a fine discourse on revelation."

In a council at Kirtland, on the 13th, under the hands of Joseph Smith, Sidney Rigdon, and Hyrum Smith, several brethren were ordained to the High Priesthood and to be counselors in that stake of Zion. Also Joseph, Sidney, W. W. Phelps, David Whitmer, and Hyrum Smith were appointed to draft rules and regulations to govern the house of the Lord, which was done accordingly, and in a council on the 15th the rules were unanimously accepted. President Rigdon, on his request, was administered to for a severe affliction in his face, which troubled him most at night, probably neuralgia.

On the 16th, Joseph, Sidney and others attended a council of the Twelve, where some unpleasantness caused by harsh expressions, was mollified, and the brethren covenanted to be more regardful of each other's feelings, Joseph stating that he did not countenance harsh language, neither in himself nor any other man.

The next day, Sunday, an excellent meeting was held, the brethren confessing their faults to each other.

At meetings on the 21st and 22nd, at which the Presidency and others were present, the ordinance of anointing with oil and of blessing was attended to, many glorious visions were beheld, and the ministration of angels was enjoyed. On the 28th and 30th,

the several quorums of the authorities of The Church met and were set in order. The holy anointing was further attended to and more angelic visions were beheld. A similar meeting was held on the 1st of February.

The next day, in the school house, President Rigdon delivered an animated discourse, chiefly on the scattering and gathering of Israel, and "the Spirit bore record that the Lord was well pleased." During the same month a number of other meetings and councils were held, at which more visions were seen by some of the brethren.

About this time, Joseph, Sidney, and other brethren were engaged in learning Hebrew, under the teaching of Professor Seixas.

On the 25th, President Rigdon's wife was very sick, but after being administered to by Joseph and other brethren she began to recover.

On the 3rd of March, the Presidency and several quorums met to consider certain resolutions concerning licenses, at which time Joseph said, "Equal rights and privileges, is my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature." Joseph was nominated as chairman of conference to sign licenses, and Sidney as chairman *pro tem.*

On the 13th, the Presidency and Twelve decided that they move to Zion (Western Missouri) on or before May 15th, if the way was opened before them.

On the 18th, Sidney preached a fine discourse at the funeral of Susan Johnson.

On the morning of the 27th, in solemn assembly, at the dedication of the Kirtland Temple, President Rigdon opened and closed by prayer, and also preached two and a half hours, among other things showing that conflicting sects and parties and diversity of religious sentiment ever had obtained and ever would obtain when people were not led by present revelation.

President F. G. Williams said that while President Rigdon was offering the first prayer, an angel entered the window, took his seat between Father Smith and President Williams, and remained there during the prayer. Many glorious visions were beheld, and Joseph said the temple was filled with angels. He offered the dedicatory prayer. A bright light, like a pillar of fire, rested upon the

temple, and the people in the neighborhood "were astonished at what was transpiring."

On the 29th, Joseph, F. G. Williams, Sidney, Hyrum Smith, and Oliver Cowdery met in the most holy place in the Lord's house, and sought for revelation concerning going west. During the meeting, Sidney washed the feet of Joseph Smith, Jr., and his father, also of Hyrum Smith. Joseph washed Sidney's feet, and Hyrum washed David Whitmer's and Oliver Cowdery's. The feet of many other brethren were washed also, on that day and the next.

On the 31st, the temple services were repeated.

In a Council meeting, April 2, Sidney Rigdon and F. G. Williams were appointed a committe to devise means to discharge the debts of the printing company.

On May 27th, Joseph Smith's grand mother, Mary Smith, died. Sidney Rigdon delivered the address at her funeral.

Presidents F. G. Williams and Sidney Rigdon, June 16, presided in a High Council meeting at the trial of Preserved Harris and Isaac McWithy.

On the 25th of July, Joseph, Sidney, Oliver Cowdery, F. G. Williams and Hyrum Smith wrote to W. W. Phelps and others, in Missouri, advising them not to be the first aggressors, but to be wise and prudent, to preserve peace with all, and to stand by the constitution. Also one to John Thornton and others, of Liberty, Clay County, concerning the Missouri troubles.

The same afternoon, Joseph, Sidney, Hyrum Smith, and Oliver Cowdery left Kirtland and in the evening took steamer at Fairport, arriving at Buffalo, N. Y., next evening. Thence they took a line boat for Utica, arriving there on the morning of the 29th, then took rail for Schenectady, on the first passenger car on the new road, being six hours traveling eighty miles, and by rail also to Albany, arriving the same evening. There, next day, they went on the steamer *Erie*, which had a race with the steamer *Rochester*, the *Erie* arriving at New York a few hours ahead. Thence by steamer to Providence, and from there to Boston by rail, arriving at Salem, Mass., early in August. There they hired a house and engaged in preaching and teaching, returning to Kirtland in September.

A conference in the house of the Lord, December 22, was attended by the First Presidency and other authorities of The

Church. The subject of the emigration of the poor to Zion, and their settlement there, from the churches abroad, was considered and motions were passed accordingly.

On the 2nd of January, 1837, Sidney Rigdon was chairman at a special meeting of the "Kirtland Safety Society," when the old constitution, adopted November 2, 1836, was annulled and a "preamble and articles of agreement" were adopted of the "Kirtland Safety Society Anti-Banking Company."

During the winter, many well attended meetings were held by the different quorums in the house of the Lord. The Kirtland high school was taught in the attic story.

On the 1st of February, the firm of O. Cowdery & Co., was dissolved by mutual consent, and the entire establishment was transferred to Joseph Smith, Jr., and Sidney Rigdon, Warren O. Cowdery to act as agent in the printing office and book-bindery and as editor of the *Messenger and Advocate*.

Preparatory meetings, with washings and anointings, having been had on April 3, 4, and 5, a solemn assembly of official members of The Church was held in the Lord's house, Kirtland, at which Presidents Joseph and Hyrum Smith, Sidney Rigdon and Oliver Cowdery addressed the assembly.

In May, the *Messenger and Advocate* office and contents were transferred to Wm. Marks, of Portage. Presidents Smith and Rigdon continued the office by power of attorney.

About this time a spirit of speculation crept into the quorums. On or about the 1st of June, the First Presidency set apart Heber C. Kimball and Orson Hyde to a mission to England, and on the 12th, Hyrum Smith and Sidney Rigdon set apart Willard Richards to that mission.

July 27, Presidents Joseph Smith, Sidney Rigdon, and T. B. Marsh left Kirtland for Canada, but Joseph was stopped at Painsville by malicious lawsuits, so all returned to Kirtland. Next day they started again for Ashtabula, thence by steamer for Buffalo, going thence to Toronto, and returning the last of August to Kirtland.

At a conference held at Kirtland, September 3, Joseph Smith was presented as president and Sidney Rigdon and F. G. Williams as his counselors, the three to constitute the First Presidents of

The Church. F. G. Williams was not sustained. Other officers were presented and sustained.

On the 10th, in an assembly in the Lord's house, Kirtland, President Rigdon read the rules and regulations of the house of the Lord, as passed January 18, 1836, which were received. Some misunderstandings and incorrect reports were corrected.

September 17, at a conference in the house of the Lord, Kirtland, it was voted that Joseph and Sidney "go and appoint other stakes, or places of gathering." On the 27th, Joseph and Sidney accompanied by William Smith and Vinson Knight, started on that mission, arriving at Terre Haute, Indiana, October 12, and at Far West, Missouri, in the latter part of October, or early in November, and attending a meeting in that place on November 6.

Next day at a general assembly or conference, President Rigdon introduced the business. Joseph Smith was accepted as president, and Sidney Rigdon as one of his counselors. F. G. Williams was objected to and rejected, and Hyrum Smith was chosen as counselor in place of Williams. President Rigdon and congregation called on the Lord to dedicate the land for the gathering of the Saints and for their inheritances.

President Rigdon attended a general meeting at Far West on the 10th, when the subjects of laying off cities, consecrating for public purposes, and the prospectus of the *Elders' Journal*, were considered. It was also voted that the city of Far West be enlarged to contain four square sections, or two miles square.

In November, Joseph left Far West for Kirtland, arriving there on or about December 10. Sidney was probably with him.

"On the 22nd of December," says Joseph, "Brigham Young left Kirtland in consequence of the fury of the mob, the spirit that prevailed in the apostates who had threatened to destroy him, because he would proclaim publicly and privately that he knew by the power of the Holy Ghost that I was a prophet of the Most High God, that I had not transgressed and fallen as the apostates declared.

"Apostacy, persecution, confusion and mobocracy strove hard to bear rule at Kirtland, and thus closed the year 1837."

Joseph continues: "A new year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder

Rigdon and myself were obliged to flee from its deadly influence, as did the apostles and prophets of old, and as Jesus said, 'when they persecute you in one city, flee to another.' And on the evening of the 12th of January, about 10 o'clock, we left Kirtland on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover their hellish designs, and save themselves from the just judgment of the law. We concontinued our travels during the night, and at 8 o'clock on the morning of the 13th, arrived among the brethren in Norton township, Medina county, Ohio, a distance of sixty miles from Kirtland, where we tarried about thirty-six hours, when our families arrived, and on the 16th pursued our journey with our families, in covered wagons, toward the city of Far West, in Missouri, passing through Dayton, Eaton, etc., to Dublin, Indiana, where we tarried nine days and refreshed ourselves.

"The weather was extremely cold, and we were obliged to secret ourselves in our wagons, sometimes to elude the grasp of our pursuers, who continued their race more than two hundred miles from Kirtland, armed with pistols, etc., seeking our lives. They frequently crossed our track, twice they were in the houses where we stopped, once we tarried all night in the same house with them, with only a partition between us and them; and heard their oaths and imprecations and threats concerning us, if they could catch us; and late in the evening they came in our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us, but they knew us not. One Lyons was one of our pursuers."

At Dublin, Indiana, Joseph and Sidney separated, meeting again at Terre Haute. After resting, they again separated, and continued their journey.

Joseph crossed the Mississippi river at Quincy, Illinois, and arrived at Far West, March 14, being met a hundred and twenty miles on the way by brethren with teams and money and received at Far West with open arms, warm hearts, and great hospitality. Sidney was detained near Paris, Illinois, by sickness in his family, and afterwards at Huntsville, through his wife's ill health. Brigham Young, Daniel S. Miles, and Levi Richards arrived with Joseph at Far West; Sidney and family reached there April 4, having

had a tedious journey, and his family having suffered many afflictions."

Joseph and Sidney presided at a meeting in Far West, April 6, "to celebrate the anniversary of The Church of Jesus Christ of Latter-day Saints," etc. Various officers were appointed.

On the 7th and 8th of April the general authorities of The Church held the first quarterly conference of the Church of Jesus Christ of Latter-day Saints, at Far West, which was attended by Presidents Smith and Rigdon.

Early in April, Joseph and Sidney wrote a letter to John Whitmer in consequence of his withholding the records of The Church in the city of Far West, asking him to give up his notes of Church history.

A revelation was given, April 26, through Joseph to the First Presidency and all the officers and members of The Church, concerning Zion and the building of a house of the Lord at Far West, and directing the First Presidency not to get into debt any more for the building of a house to His name, also concerning the appointing and building up of other stakes around there.

On the 28th, Presidents Smith and Rigdon attended the High Council by invitation, and acted as counselors in an appeal case from the branch near Gymon's mill.

For several days the first Presidency were largely engaged in writing Church history, and on May 5th, in writing for the *Elders' Journal.*

On the 10th, President Rigdon, although suffering from a severe cold and hoarseness, delivered an address at the school house, elucidating the policy of both the Federal and Democratic parties, by which address Joseph said, "I was highly edified."

On the 12th, Presidents Joseph Smith and Sidney Rigdon attended a meeting of the High Council, concerning their pecuniary affairs, they being very poor. The Council made over to Joseph and Sidney each an eighty-acre lot, and also appointed a committee of three, who agreed that Joseph and Sidney should receive a just remuneration for their services for the year in the printing establishment, and in translating ancient records, etc.

On the 13th, Sidney preached the funeral sermon of Swain Williams, son of F. G. Williams, and on the next day was preparing and correcting matter for the press.

On the 18th, Joseph, Sidney and others left Far West to visit the north country and lay off a stake of Zion, making locations and laying off claims for the gathering of the Saints, the benefit of the poor, etc. They traveled to the mouth of Honey Creek, camping there for the night.

On the 19th, they crossed Grand River, at the mouth of Honey Creek and Nelson's Ferry, then went eighteen miles up Grand River to Lyman Wight's, at the foot of Tower Hill, so named by Joseph because they found there the remains of an old Nephite altar or tower. There they camped. Then Joseph and Sidney went up the river to Wight's Ferry, which the brethren called Spring Hill, but, said Joseph, "by the mouth of the Lord it was named *Adam-ondi-ahman*, because," said he, "it is the place where Adam shall come to visit his people, or the Ancient of days shall sit, as spoken of by Daniel the prophet."

On the evening of Sunday, 20th, they went six miles north and camped. On the 21st, they made some locations, and returned to Robinson's Grove, two miles, to secure some land near Grand River. In council they voted to secure the land between there and Far West, especially on Grand River.

On the 22nd, President Rigdon went east with a company and selected some of the best locations in the country. Next day all traveled east locating lands on Grove Creek and near Adam-ondi-ahman. Joseph and Sidney went to Col. Wight's toward evening.

On the 24th, Sidney and company went to Grove Creek to finish surveying, returning on the 28th to Far West. The company kept surveying, making locations, also building houses, etc., for several days.

A conference was held near Lyman Wight's, Adam-ondi-ahman, on the 28th, and that stake was organized, with John Smith as president, and Reynolds Cahoon and Lyman Wight as counselors. Adam-ondi-ahman is beautifully situated, immediately on the north side of Grand River, Daviess County, Missouri, about twenty-five miles north of Far West.

On the 4th of July, at Far West, there was a fine celebration, with a grand procession. The corner stones of the temple were laid, with much rejoicing, after which an oration was delivered by President Rigdon.

On the 9th, at a conference of the Twelve Apostles, at Far West, President Rigdon gave some counsel concerning provision necessary to be made for the families of the Twelve while laboring away, and advising them to instruct their converts to move promptly to the places of gathering, and strictly attend to the law of God.

On the 10th, Joseph, Sidney, Hyrum, and G. W. Robinson visited Adam-ondi-ahman.

In the latter part of this month, Judge Morin, of Mill Port, informed some brethren that the mob had determined to prevent the "Mormons" from voting at the election on August 6, and thereby elect Colonel William P. Peniston, who led the mob in Clay County. Judge Morin advised the brethren to go prepared for an attack, and stand by their rights. But the brethren hoped better things and paid little heed to his friendly counsel.

On the 26th, the First Presidency, the bishop's court and others held a meeting at Far West, when various financial matters were considered and arranged.

Joseph and Sidney left Far West on the 28th for Adam-ondi-ahman to settle some Canadian brethren, returning on the 30th.

On the 5th of August, Elder Erastus Snow and President Rigdon preached. Several were confirmed, among them F. G. Williams, he having been rebaptized.

On the 6th, the citizens of Caldwell County, assembled at Far West, unanimously recommended Sidney Rigdon for postmaster of that place, W. W. Phelps having resigned.

The citizens of Far West met and unanimously agreed to have a weekly newspaper, Sidney Rigdon to be the editor. It was also voted that a petition be circulated to locate the county seat at Far West. Joseph, Sidney and Hyrum advocated the measure and urged on the brethren to build and live in cities and carry on their farms outside, according to the order of God.

This was the day of election. Toward mid-day, William B. Peniston mounted a barrel, harangued the electors, exciting them against the "Mormons," who, he said, were horse-thieves, liars, counterfeits, etc., boasting that he headed the mob to drive them out of Clay County and "would not prevent them being mobbed now." Soon quarreling, fighting and mobbing commenced. The county authorities said it was a premeditated thing to prevent the

"Mormons" from voting. The mob collected with guns, knives, etc. The brethren of Far West hid their wives and children in a hazel bush thicket, and stood sentry over them during the night in the rain.

On the 7th, reports came that two or three of the brethren had been killed at Gallatin, and others prevented from voting, and that a majarity of the Daviess County people were determined to drive the Saints from the county. Joseph, Sidney, Hyrum Smith and fifteen or twenty others started for Gallatin, to assist the brethren there, reaching Colonel Wight's that night, and learned that none of the brethren had been killed, but several were badly wounded.

On the 8th, several citizens of Mill Port called, and it was agreed to have a meeting next day with some of the principal men of the county at Adam-ondi-ahman, at which a peaceable agreement was come to between the two parties. Joseph and his companions returned to Far West that night, 9th.

On the morning of the 11th, Joseph and council and Almon W. Babbit left Far West to visit the brethren on the Forks of Grand River, who had come from Canada with Elder Babbit and had settled there, contrary to counsel. Joseph and council returned to Far West on the 13th, and were chased ten or twelve miles by evi-designing men, but eluded their grasp. When eight miles from home, Joseph and council were met by some brethren who said a writ had been issued by Judge King for his arrest and that of Lyman Wight, for attempting to defend their rights. The spirit of mobocracy continued to stalk abroad, notwithstanding all treaties of peace.

On the 1st of September, the First Presidency, with Judge Higbee as surveyor, went north fourteen or fifteen miles, and appointed a place for a city, and the brethren were instructed to gather immediately into it. The presidency returned to Far West by evening.

There was great excitement at this time among the Missourians. All of upper Missouri was in uproar and confusion. The mob was collecting all around, saying they meant to drive the "Mormons" from Daviess County, as had been done from Jackson County.

On the 2nd, Joseph sent for General Atichison, of Liberty,

Clay County, to see if he could not put a stop to the collection of people and to hostilities in Daviess County. The General arrived at Far West the next day.

On the 4th, General Atchison was consulted with, who said he would do all in his power to disperse the mob. Generals Atchison and Doniphan (partners) were engaged as lawyers and counselors-at-law, to defend the brethren. The same day Joseph and Sidney commenced the study of law under the instruction of Generals Atchison and Doniphan.

The result of the council with Generals Atchison and Doniphan was that Joseph and Colonel Wight volunteer to be tried by Judge King. Accordingly on the 7th, the trial commenced, William P. Peniston, the mobocrat being the prosecutor. The result, although there was no proof of crime, was that Joseph and Colonel Wight were held in five-hundred-dollar bonds.

On the 2nd of October, Joseph, Sidney, Hyrum, Isaac Morley, and G. W. Robinson met the camp of emigrants about five hundred miles from Kirtland—about eight hundred and eighty-six miles the way they traveled—and escorted them into Far West. President Rigdon provided supper for the sick. Other brethren provided for the rest.

On the 3rd, Joseph, Sidney, Hyrum, and Brigham Young went with the emigrants a mile or two and then returned to Far West.

On the 24th, Thomas B. Marsh, formerly President of the Twelve, having apostatized since the conference, went to Richmond, and made affidavit before Henry Jacobs, justice of the peace, to vile calumnies, lies and slanders against Joseph and the Church.

On the 31st, Colonel Hinkle, commanding the Caldwell Militia, Far West, made an unauthorized agreement with the State Militia, or rather mob leaders, to give up the Church leaders to be tried and punished. Colonel Hinkle and the officers of the governor's troops then waited upon Joseph Smith, and invited him to go into the camp for an interview; accordingly Joseph, hoping to settle the difficulties without the enforcing of Governor Boggs' exterminating order, accompanied by Sidney, P. P. Pratt, Lyman Wight, and George W. Robinson, went into the camp, when they were taken as prisoners of war, and treated with contempt, insult, taunts and sneers, and in the evening had to lie on the cold ground.

On the first of November, Hyrum Smith and Amasa Lyman were brought prisoners into camp, a court martial was held, and the prisoners were sentenced to be shot the next morning on the public square as an ensample to the "Mormons." General Doniphan said he would have nothing to do with such cold-blooded murder, and he would withdraw his forces. General Atchison withdrew when Governor Bogg's exterminating order was received.

The militia then went into Far West, abused the inhabitants, and plundered their houses at pleasure. Eighty more men were taken prisoners, the remainder being ordered to leave and disperse on pain of death.

On the 2nd, the martial law sentence not having been carried out, Joseph, Sidney, Hyrum, P. P. Pratt, Amasa Lyman, and George W. Robinson were taken from Far West, by the governor's troops, on the way to Independence, arriving there on Sunday, 4th.

On the 6th, fifty-six more brethren were also made prisoners by General Clark at Far West, and started off for Richmond next day.

On the 8th, Joseph, Sidney and the prisoners at Independence were started off for Richmond, arriving there on the 9th, where they were hand-cuffed and chained two together. While there in charge of Colonel Price, all manner of abuse was heaped upon them.

On the 13th, Joseph, Sidney, and a number of others were placed at the bar of the court, Austin A. King, a Methodist, presiding as judge, The examination continued till Saturday, 24th, when several were acquitted. The remaining prisoners were released or bailed on the 18th. except Joseph Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin, Hyrum Smith, and Alexander McRae, who were held on the charge of treason and murder. Also P. P. Pratt and some others were sent to Richmond jail on similar charges. Those who were to go to Liberty jail were taken there about the end of the month, where they were closely confined and all personal communication with friends was cut off.

About this time, W. G. McClellan, Burr Riggs, and others, plundered the houses of Sidney Rigdon and other brethren under pretense or color of law, or order from General Clark.

Said Joseph: "Thus, in a land of liberty, in the town of Liberty, Clay County, Missouri, I and my fellow prisoners, in chains, dungeons and jail, saw the close of 1838."

EDITOR'S TABLE.

DEATH OF PRESIDENT FRANKLIN DEWEY RICHARDS.

Just fourteen minutes after midnight, on the morning of December 9, 1899, Apostle Franklin Dewey Richards, President of the quorum of Twelve Apostles of The Church, died at his home in Ogden. He was born at Richmond, Massachusetts, April 2, 1821, and was the son of Phineas and Wealthy Richards. He was baptized by his father, in 1836, was ordained a seventy in 1839, an apostle in 1849, and became president of the quorum of Twelve Apostles when Apostle Lorenzo Snow was chosen President of The Church, in 1898. He was buried in the Ogden Cemetery, his funeral being attended by President Snow, the Twelve, and large concourses of people.

He filled many missions at home and in foreign lands, and his name is familiar to the Saints in all the world. It may truly be said that he served the people all his days, and that, too, in both a religious and a civil capacity. He held the important office of probate judge in Weber County from 1869 to 1883. Among his other labors he was historian of The Church, and in this capacity did much to preserve valuable data, civil and ecclesiastical. He was also the president of the State Historical Society.

He was among the first to recognize the value of mutual improvement among the young people, and established and presided over a successful association in Ogden two years before the general movement was inaugurated forming these associations in 1875. He was ever after interested in them, and was a dear friend to the youth of Zion.

He was an ideal Latter-day Saint. Kind, fatherly, loving—a man who won the respect and confidence of all who knew him.

When he spoke, all listened as to one who would utter only that which was good, and which would grieve none. He was thoroughly in accord with the spirit of Joseph Smith, his very being vibrating with the testimony of the prophet's divine mission.

One of the sweet traits of Brother Franklin's character was the exemplification in his life of the saying of Job: "Though he slay me, yet will I trust in him." He bowed always to the will of God, and endured much, but by such humility and endurance set an example that has strengthened others to bear more joyfully their burdens of life, and to yield instead of breaking into pieces. He was for Zion, true and faithful under all circumstances, and was one of the noblemen of the human race. If such as he are not exalted in the presence of the Lord, who then on earth will ever gain a glory? Thousands will remember his fatherly advice, his interested friendship, his kind words, his respect for authority and his deference for the servants of the Lord; and so remembering, will be better, and happier, and more charitable and loving, because Brother Franklin lived.

The Church will greatly miss him, and in every home in Zion there will be felt an indescribable loss, as when one who is dearly loved has said his last good night. His example will shine out like a beacon light, and well may we all exclaim: "You may count me with him. I wish to be with him, to associate with such as he, in the Kingdom of God throughout the ages of eternity." His memory, his character, his works, will be an inspiration to the living of noble lives by all who learn of him or knew him.

AN AMERICAN PORT IN CHINA.

Those who have studied the Philippine question and the problem of expansion from a commercial point of view, have realized that the question of our possessions in the Philippines was but a preliminary step to something further. The war with Spain led to political conquest, and that political conquest will lead us into commercial struggles. Commercial interests are very likely to drive

us onward just as they have driven Germany, Russia, and other nations into an aggressive foreign policy, and the question now forces itself upon us, Do we also want a port in China?

That country promises to be one of the greatest markets in the world, and about it are centered today the greatest commercial struggles of Europe. Russia has a port in China, and so have France, England and Germany, yet the commerce of France, Germany, or Russia in the Chinese Empire is not equal to that of the United States.

In 1893, our trade in China amounted to eight million dollars, chiefly from cotton and woolen goods. Within six years it has grown to twenty million dollars, and this seems to be but a small beginning of American commerce in the Celestial Empire.

Many advocates of expansion in the Philippines have had constantly in view its bearing on our Chinese trade. As neighbors to China, we shall feel that we are entitled to the highest commercial considerations.

From what has been said, the far reaching consequences of the step which the administration has just taken can be readily understood. Our embassadors are instructed to obtain from Russia, France and Germany written assurances that our trade shall not be interfered with by any policy of annexation which may be followed by any of these nations. We shall stand shoulder to shoulder with England in demanding an open door, and the commercial interests of these two great Anglo-Saxon nations will demand from all other European countries adequate protection for their trade. One is naturally led to wonder whether the United States, when order and government are established in the Philippines, will not take the first opportunity to secure a port in China. At any rate, it is evident that no important changes can be made in that country without taking into consideration the interests of this country in that empire.

Russia and Germany have all given assurances of their intention to open the ports under their jurisdiction free to all foreign trade. Russia has taken great pains to assure the American people that there is a friendly feeling and interest in that country for the United States and that her ports are open to trade, and if the American people desire a "sphere of influence" it can be had in

Manchuria. This Chinese province is directly under Russian control. France has made no reply.

Strong hopes are now entertained that the Pacific will increase immensely in commerce with Asiatic countries, and there can be little doubt that the government will do everything in its power to promote American trade among our neighbors in the Orient.

A QUESTION ON TITHING.

A friend residing in Dingle, Bear Lake County, asks a question on tithing, and requests a reply through the ERA. His inquiry reads:

"Do people who are engaged in cattle and sheep raising, and who pay a tithing on their cattle or sheep, owe a tithing on the hay said cattle and sheep eat?"

The answer is, "Yes; provided the hay is not purchased." The law of tithing is very plain: First, the Lord requires all the surplus property to be put into the hands of the bishop of The Church; "and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of their interest annually, and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

What is the tithing on the interest of the field? One-tenth of the hay, or grain, or vegetable product.

What is the tithing on the interest of the cattle? Every tenth calf, every tenth pound of butter or cheese, and every tenth gallon of milk.

In paying tithing, the point to remember is that all interest, increase and profit, should be tithed; and, further, the payment of tithing is a dealing with the Lord unto whom we owe it to be as liberal as he is with us, or in other words, to deal as liberally with the Lord as we hope that he will deal with us.

NOTES.

Irresolute people let their soup grow cold between the plate and the mouth.—CERVANTES.

"'Tis never offered twice; seize, then, the hour
When fortune smiles, and duty points the way."

Those love truth best who to themselves are true,
And what they dare to dream of, dare to do.—LOWELL.

The high prize of life, the crowning fortune of a man, is to be born with a bias to some pursuit, which finds him in employment and happiness.—EMERSON.

There are few things more beautiful than the calm, resolute progress of an earnest spirit. The triumphs of genius may be more dazzling; the chances of good fortune may be more exciting; but neither are at all so interesting or so worthy as the achievements of a faithful, steady and fervent energy.—DR. TULLOCK.

The true key to happiness in this life, is to make others happy. Many people are discontented because they look around and find others whose circumstances seem to be more favorable than their own. President Snow counseled the Saints, at the April conference, in 1899, to try to make others happy, and if they were in adverse circumstances, then to try to find some one whose condition was worse than their own. He asserted that pride is an abomination in the sight of the Lord. It is pride that would cause us to desire a better position than our fellows, but the Spirit of God will fill us with gratitude and thanksgiving, whenever we contemplate the many blessings which are bestowed upon us by our Heavenly Father. A knowledge of the Gospel is of more value to us, provided we shall be faithful in keeping the commandments of God, than all other blessings.

IN LIGHTER MOOD.

Employer: "You put that note where it will be sure to attract Mr. Smith's attention when he comes in, didn't you?"

Office Boy: "Yes, sir; I stuck a pin through it and put it on his chair."

* * *

"How is this, John; what made you put the children to bed so soon?" asked his wife, on her return home.

"Because they disturbed me in my writing, my dear."

"And did they allow you to undress them quietly?"

"No, that one in the corner screamed dreadfully."

"That one in the corner?" She goes and peeps. "Why, bless me, what have you done, John? That's Freddie Squall, from next door!"

* * *

A little boy with an interest in the meaning of familiar words, said to his mother:

"What is the meaning of 'civil?' "

"Kind and polite," answered the mother.

A puzzled look brooded for a second on the boy's face. Then he said:

"Was it a kind and polite war that was in this country once?"

* * *

Herr Scheel tells of a conscientious cornet player in one of his orchestras who gave an unexpected rendering of a well-known passage.

"Let's have that over again," requested Scheel, surprised at hearing a note which was not in the score.

The note was sounded again and again. "What are you playing?" he asked at last.

"I am blaying what am on ze paper," said the cornet player. "I blaz vat is before me."

"Let me have a look."

The part was handed to the conductor. "Why, you idiot," he roared, "can't you see that this is a dead fly?"

"I don't care," was the answer; "he vas there, and I blayed him."

OUR WORK.

ANSWERS TO MANUAL QUESTIONS.

A friend in Nephi, Utah, asks: "Question 17, Lesson 5, Manual for 1899-1900, reads: 'In authority what quorum stands next highest to the Twelve?' Should this be answered as above or below the Twelve?"

The answer suggests itself, the moment question 18 is read: "Next lower?" It is evident from this that question 17 means: "What quorom is *Higher* than the Twelve?" The order of the first three quorums of The Church is as follows: First Presidency, the Twelve Apostles, the Seventies. It is generally understood that the First Seven Presidents of Seventies with the senior president of the first sixty-four quorums of seventies, form the Quorum of Seventy, who, being unanimous, are equal in authority to the quorum of Twelve Apostles, or the First Presidency.

We have been asked to answer question 18, lesson 6, in this season's Manual: What is that sealed part (of the Book of Mormon) said to have contained? The following quotation from II Nephi 28: 10, 11, is a complete answer:

"But the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept back in the book until the own due time of the Lord, that they may come forth: for behold, they reveal all things from the foundation of the world unto the end thereof.

"And the day cometh that the words of the book which are sealed shall be read upon the house tops; and they shall be read by the power of Christ: and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth."

We have also been asked to explain question 8, lesson 5: "Until what time is this Priesthood to remain on the earth?" The intention of the question is evidently to draw out the statement of John the Baptist

that this Priesthood "shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." But the natural inquiry on rendering this answer, is: When the sons of Levi do offer such an offering, will this Priesthood then be taken away?

A number of explanations have been offered, some of which we give in order to show the variety of opinions:

1. Righteousness can not come by the law, therefore the sons of Levi can not under old conditions offer an offering unto the Lord in righteousness; hence the statement of the heavenly messenger is equivalent to saying that this Priesthood will never be taken from the earth. This, however, does not make it much clearer, because the time may come when, under new conditions, under a Gospel dispensation, the sons of Levi shall offer an offering unto the Lord in righteousness. If such a time may come, the query still stands unanswered.

2. The words of Oliver Cowdery are quoted as the proper explanation: "He said, 'Upon you my fellow servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.'" (Pearl of Great Price, p. 71; also note 2, Lesson 5, Manual 1899-1900.) This would seem to answer the question except for the fact that Brother Cowdery's rendition is not the authorized version of the words of John the Baptist. If Oliver was right, why not have the correct rendering in Section 13 of the Doctrine and Covenants?

The inference that the word "until" conveys the idea that the Priesthood shall not remain after the sons of Levi make their offering in righteousness, is erroneous. Evidently John the Baptist only intended to give absolute assurance to the Saints, or to those who might become Saints, that the Priesthood would remain upon the earth for a sufficiently long period to accomplish all they could desire in righteousness, without intending to leave the impression that after that time it was to disappear. The Priesthood is to remain forever.

4. The Priesthood of Aaron, conferred on Aaron and his sons, will be taken away and the Priesthood of Elias take its place, as before the Mosaic law.

5. The Aaronic Priesthood will not remain forever. The time must come when every son and daughter of Adam that will and can be saved, shall have been saved, when repentance and baptism, and the temporal duties now devolving upon us will no longer be necessary, when all the functions and duties exercised in the Priesthood will be in that higher division of God's authority which we are taught to call the Melchizedek Priesthood. When this time comes, although the same

Priesthood (that is, authority or agency delegated by God to man) will exist, there will be no need of the particular functions in which it is now exercised, and therefore will not be exercised on this earth when it has reached its state of celestial perfection. We may, therefore, practically say that it will be taken away, being an appendage to the Melchizedek Priesthood necessary for the temporal and imperfect conditions under which we now dwell. With Paul, we may conclude that when that which is perfect is come, that which is in part will be done away.

Whichever of these is right, if any, matters little. We incline to the last named view, because when the sons of Levi do offer again an offering in righteousness to the Lord, the time may have come when the particular functions of the Aaronic Priesthood are no longer to be performed. Some may say that if sacrifices are to be restored, this Priesthood will be needed, but it must be remembered that sacrifices were offered in the Gospel dispensations of Adam, Enoch and Abraham, long before the lesser Priesthood was conferred upon Aaron and his sons. Be that as it may, it matters not. It is wholly immaterial to the student of "The Dispensation of the Fullness of Times" whether or not the Priesthood is to be taken away at the time inferred, so long as he is assured that it is to remain until the sons of Levi make an offering in righteousness. When that time comes, we will doubtless have further light upon it. In the meantime, question 8, lesson 5, should be answered by simply quoting the words of John the Baptist: "Until the sons of Levi do offer again an offering unto the Lord in righteousness."

BOOK REVIEW.

A readable book, a useful addition to home literature, is "Sketches of Missionary Life," by Edwin F. Parry, recently of the Presidency of the European Mission. The little volume is divided into fifteen chapters, each full of incidents and experiences which tend to awaken faith in God, while at the same time they teach valuable lessons. One good feature of the book is that it can be read and understood by the boys and girls, who become intensely interested in the stories of the hand-dealings of the Lord with his servants in the missionary field. The purpose in its publication was to supply "fresh reading matter of a wholesome character to the youth of Zion." The book well fills its mission. George Q. Cannon & Sons Co., Salt Lake City. Price, 50c.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

November 20th, 1899. Smallpox is reported to have broken out in Sanpete County. Five cases are said to exist in the town of Sterling, and the place is quarantined. * * * General McArthur enters Dagupan finding it deserted. General Wheaton's troops had already been there and had withdrawn. * * * The German Emperor and Empress arrive in England on a visit to Queen Victoria. An enthusiastic welcome is accorded them.

21st: Vice-President Garret A. Hobart dies at his home in Paterson, N. J., at 8:30 o'clock this morning. President McKinley issues a proclamation to the people of the United States announcing the death, in which the following appears:

> In sorrowing testimony of the loss which has fallen upon the country, I direct that upon the day of the funeral the executive offices of the United States shall be closed, and all stations of the army and navy shall display the national flag at half-mast, and that the representatives of the United States in foreign countries shall pay appropriate tribute to the illustrious dead for a period of thirty days.

* * * General Lawton is crowding the insurgent forces very hard. Reports from the field show great hardships suffered by the American troops on account of the rapidity of the advance. Many men and some officers are nearly naked, their clothing having been torn to pieces getting through the jungles, and are barefooted, their shoes being literally worn off their feet.

22nd: Joseph E. Taylor is fined $150 for unlawful cohabitation. The court asks the accused for a promise to obey the law hereafter, but he refused to commit himself as to the future.

23rd. The American forces continue to closely crowd Aguinaldo, and the rebellion is believed to be practically at an end. * * * A desperate battle is fought between the Boers and English at Belmont. The British win a great victory but it is dearly bought.

29th: In a great fire in Philadelphia, by which $2,000,000 of property is destroyed, the building of the great publishing house of J. B. Lippincott & Co., is completely ruined.

30th: By a telegram from his wife, received this morning, it is learned that Oscar Eliason, the celebrated young Utah magician, has been shot and killed in Australia. No particulars are given.

December 3rd: The report of the postmaster-general is made public. It shows the total expenditures for the fiscal year ending June 30, 1899, to be $101,632,160.92, while the receipts from all sources were $95,021,-384.17, leaving a deficit of $6,610,776.75.

4th: Congress opens in Washington. In the House of Representatives David B. Henderson, Republican, of Iowa, is elected speaker. When the roll is called, upon reaching the name of Brigham H. Roberts, of Utah, Representative Robt. W. Tayler, of Ohio, objects to his taking the oath and the representative from Utah is ordered, by the speaker, to stand aside. Upon the completion of the roll call a resolution referring the question of Roberts' admission to a committee is presented by Mr. Tayler and by agreement goes over for one day.

5th: The House of Representatives adopts the Tayler resolution referring the Roberts' matter to a committee for investigation. * * * President McKinley transmits his message to Congress. The message opens with a tribute to the memory of the late Vice-President Hobart. Reference is then made to the unusual prosperity of the country; the business with foreign countries; receipts and disbursements of the government. The President recommends the maintenance of the gold standard, suggests that additional powers be given to national banks, and urges that Congress confer "the full and necessary power on the Secretary of the Treasury and impose upon him the duty to uphold the present gold standard and preserve the coins of the two metals on a parity with each other, which is the repeatedly declared policy of the United States." He calls attention to the value of an American Merchant Marine and the necessity thereof to a proper national development. Indirectly the President favors subsidies to increase the merchant shipping. Trusts are referred to and Congress recommended to ascertain and assert what power it possesses to suppress unlawful and hurtful combinations. The message treats at length upon our fereign relations; the Philippine question; the peace with Spain; praises the volunteers; recommends liberal appropriation for the navy, and modifications in the pension laws; refers to affairs in Hawaii, and recommends a form of temporary government for Porto Rico.

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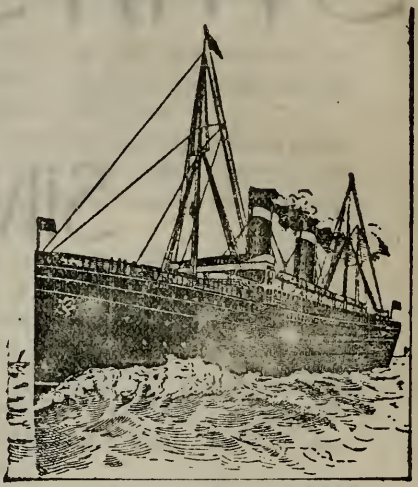

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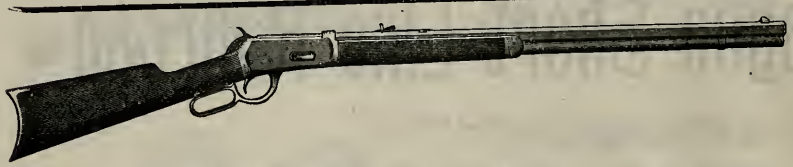

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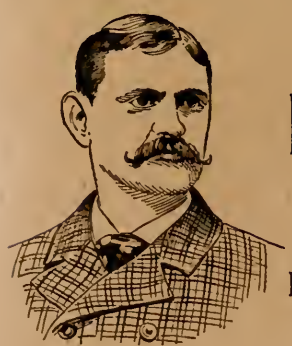

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